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VICTORIA PARK
MANCHESTER 14

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6. That an Annual Meeting shall be held in January, of which notice will be given, when the Committee and Officers shall be appointed, and the Treasurer's accounts passed.

DRAYERS

THE UNITARIAN COLLEGE
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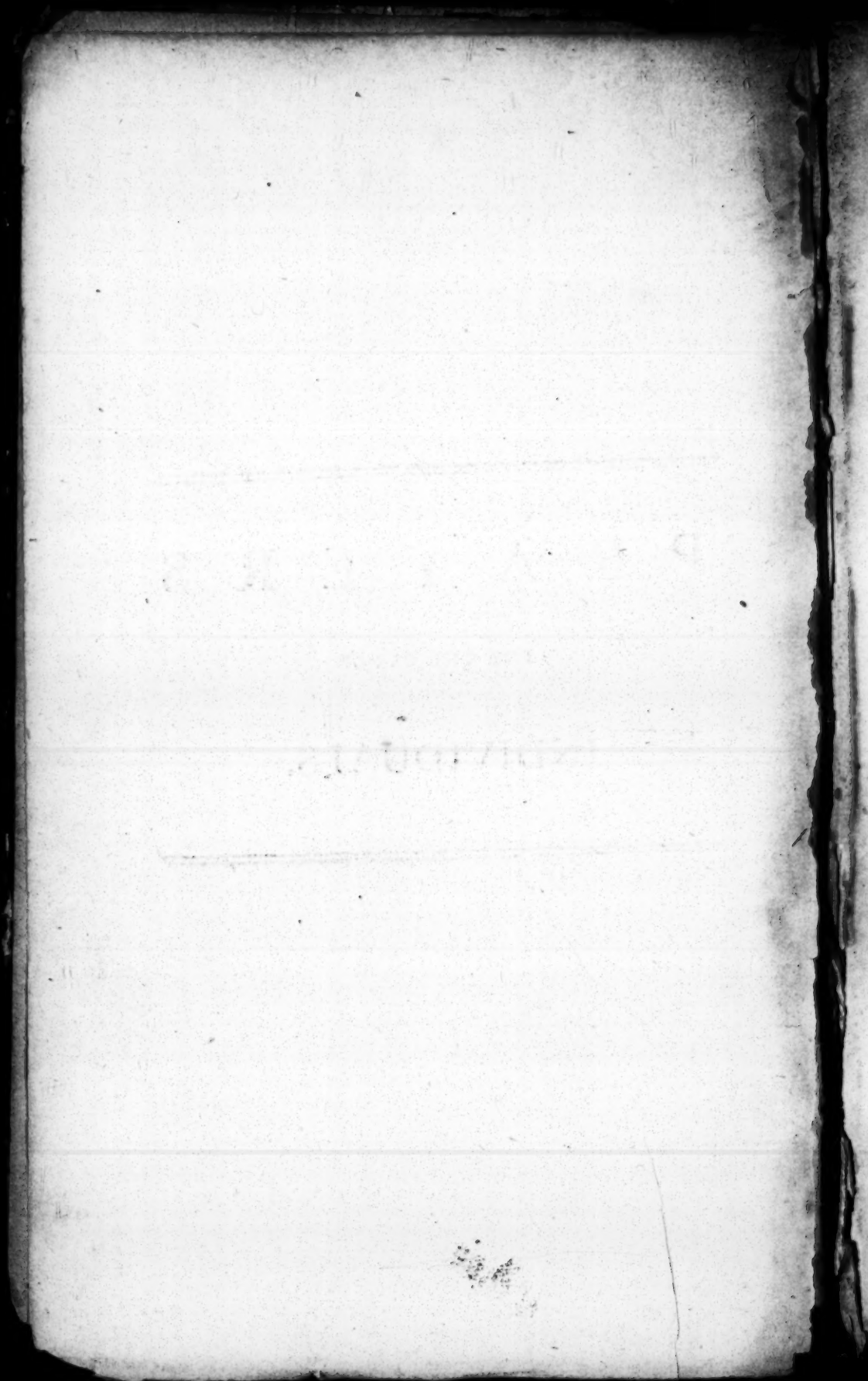
PRAYER
BOOK
LITURGICAL

P R A Y E R S

FOR THE USE OF

INDIVIDUALS.

UNITARIAN COLLEGE
VICTORIA PARK
MANCHESTER 14



MORNING and EVENING
P R A Y E R S,

FOR THE USE OF

INDIVIDUALS,

TO WHICH ARE ADDED

P R A Y E R S

O N

PARTICULAR SUBJECTS.

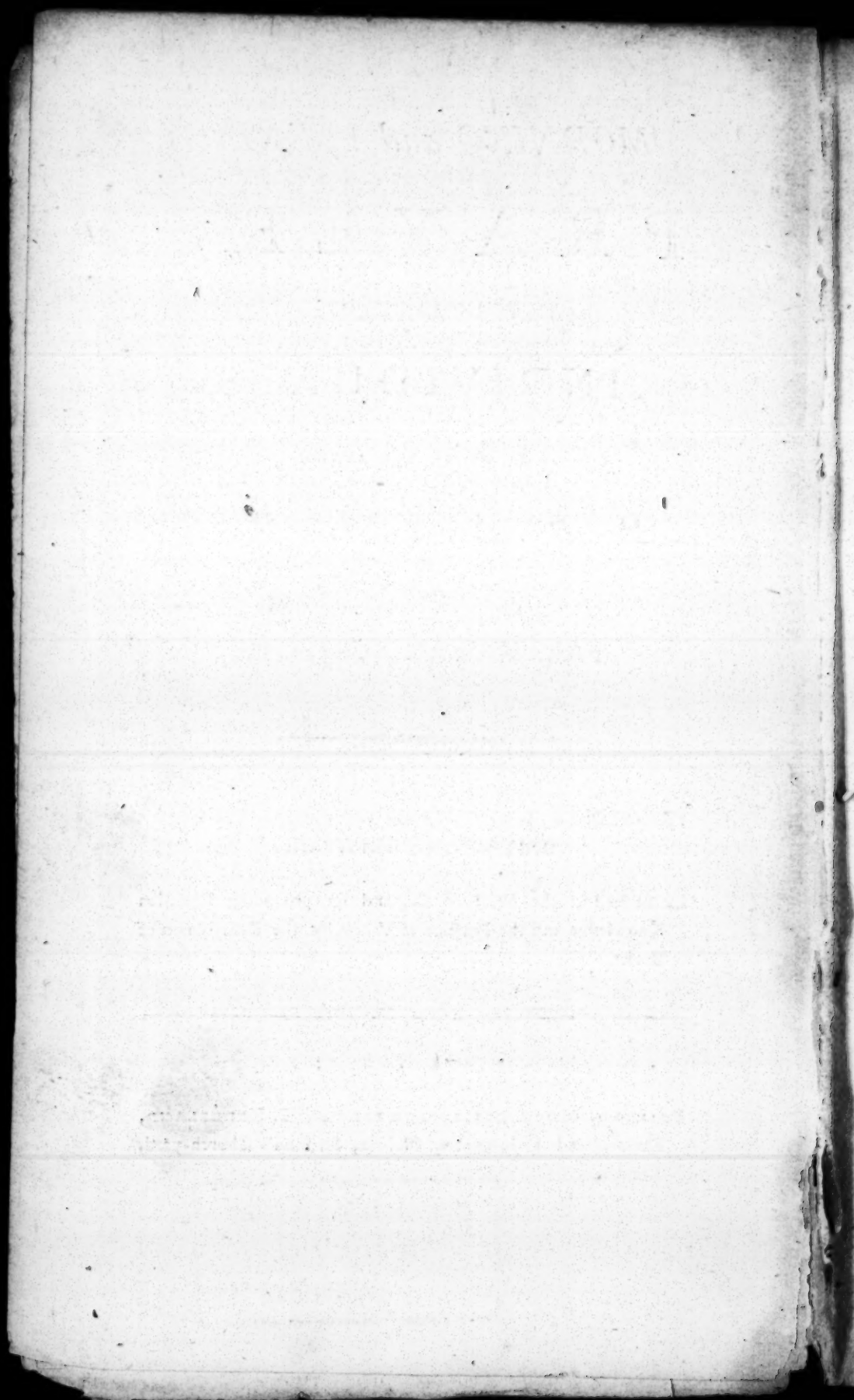
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THE UNITARIAN COLLEGE
VICTORIA PARK
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PREFACE.

THIS Volume of Prayers was intended to accompany that for the Use of Families, published by the Society last year. The design of both publications, which was first suggested by some respectable Laymen, is nearly the same; that of supplying persons of Unitarian sentiments with a sufficient variety of forms of devotion, free from exceptionable matter. This design, it is now hoped, will be found to be executed in some degree to the satisfaction of those by whom it was projected. As it is the first attempt of the kind, it is probable that others will hereafter find ample room for improvement.

Of the propriety of providing forms of prayer for the use of individuals, as well as of families, no doubt can be entertained by those, who have any acquaintance with the feelings and wants of

the religious part of mankind. There are many single persons, who live in situations, where they cannot enjoy the benefit of Family Prayer, who are yet very desirous of worshipping the Divine Being in private, but have been discouraged from making the attempt, or having made it have soon laid it aside from the difficulty of confining their thoughts to an invisible although supremely excellent object, and of addressing him by continued discourse with such language and sentiments as they could approve, and such as were likely to prove profitable to the worshipper. To such persons printed forms of address must be an acceptable and useful aid; and it is presumed, that they will be no less useful and acceptable to many others more happily situated in this respect, but who cannot satisfy themselves with offering addresses to the Divine Being in public, and would esteem it no less a pleasure than a duty to worship him in private, were they not embarrassed with the like difficulties. If there be some that want not this assistance, they must however be pleased to see a spirit of devotion encouraged by removing

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PREFACE.

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ing the obstacles, which prevent the cultivation of such a temper in others.

It may be proper to say a few words respecting the sources from which these compositions have been obtained, and the manner in which it is proposed they should be used. The Prayers for Morning and Evening for one Week, with the exception only of that for Thursday Morning, which is taken from the Dissertations of the late Mr. WEST, of Exeter, on the Lord's Prayer, and of the two forms for Friday, which have been transcribed from Bishop HOADLY's Plain Account, are the composition of different Dissenting Ministers, who, as they had no object in view but the advancement of rational piety, have no desire to be known. The two first of the shorter forms were taken from a Volume of Sermons and Tracts by Dr. ADAMS, 8vo. 1777, the two last from the before-mentioned work of HOADLY. These are intended for the accommodation of those, who may not always have time for using the longer forms.

Of

Of the Prayers on particular subjects, those on the existence and attributes of the Divine Being are taken with only the change of persons from FOSTER's Discourses on the Principal Branches of Natural Religion and Social Virtue, 4to, 1752. It is to be lamented that the excellent author, who deserves to be regarded as the *father* of rational devotion among the Protestant Dissenters, as Bishop HOADLY was in the Established Church, did not draw them up originally for the use of individuals, to which they are certainly much better adapted than to social worship. Had that been done they would not probably have been so little noticed. These forms may either be read in the morning and evening, after the others have been finished, or used, according to the judgement of the individual, at any time of the day, whenever there may be leisure and inclination for retirement. Some of them will be found very proper, after any remarkable occurrence, either of a pleasant or painful nature, inasmuch as they express such sentiments respecting the character of the Deity, as it may be desirable

to recollect and impress upon the mind on these occasions. It is when the mind is agitated with fear, joy, or grief that it is most susceptible of religious impressions. For this reason two distinct forms are inserted for the use of persons in a state of affliction or prosperity.

We are indebted to Dr. LEECHMAN for the prayer, adapted to the case of a person lamenting the imperfections of his character, which is borrowed, with a few omissions, from his valuable Discourses on Prayer. It was thought desirable by a friend to this undertaking, that it should contain prayers adapted to the principal domestic relations, the duties of which occur to be performed every day, and upon the fulfilment of which so much of the comfort of life depends. But the idea was not suggested till it was too late to be executed. In conformity however with this opinion a form is added at the end of the volume, which with the alteration suggested in the note may be used by a person sustaining any of these relations. This wish is noticed

ticed here, in the hope that it may be more completely accomplished by some other person.

Should a sufficient number of prayers on the subject just mentioned be hereafter furnished they will appear in an Appendix to the present volume.

For what is to be understood by praying in the name of Christ, the reader is referred to the preface of the Collection of Family Prayers. If any of the expressions of gratitude, love, penitence, &c. in this collection should be found stronger than the feelings of the reader will justify, or the language in other respects not to correspond with his sentiments, he is requested to alter or omit as he may think proper, it being particularly desirable, that nothing should be presented to the Divine Being, which does not accord with the genuine opinions and feelings of the worshipper.

Exeter, Sept. 26, 1798.

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ERRATA.

- Page 27, line 12 from the top, for beneficent read beneficent.
40, line 5 from the bottom, for woiship read worship.
57, last line for circumstance life read circumstance of life.
80, line 9 from the bottom, for undeserving read undeserved.
100, line 2 from the top, for it read its.
102, line 6 from the bottom, for understandings read understanding.
143, line 11 from the top, for enfinately read infinitely.
185, line 12 from the top, for patently read patiently.

A PRAYER FOR THE LORD'S DAY MORNING.

ALMIGHTY and eternal God, and our most merciful Father ! Thou art the High and Holy One, who dwellest in that light, which is inaccessible, unto which no mortal can approach. Ever may I, thy rational creature, esteem it my high honour, my noble privilege, that I am permitted to appear in thy presence, and to spread my wants before thee, my ever gracious and compassionate Father in heaven, who art tenderly concerned for the happiness of all thy creatures.

Conscious of my weakness, and insufficiency for the discharge of my various duties, I bow before thee, the Father of my spirit, the author of every good and perfect gift,

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humbly and earnestly imploring thy gracious aids to animate me to the exercise of every devout, benevolent, and virtuous disposition; to fortify my good, but weak resolutions; and to make me superior to every temptation and difficulty, in the christian course.

Look down, O Father of Mercies, with compassion on thy frail dependant creature, surrounded with wants, which I cannot of myself supply; beset with dangers and snares, which I cannot foresee, or prevent; and liable every moment of my life to be seduced into the paths of error and folly, by temptations many and powerful. Never leave me to myself; never forsake me, O God of my salvation; conduct me, with innocence, safety, and honour, through the various stages and temptations of mortal life: and, when Thou hast answered all the ends of thy Providence by me, here on earth, may I finish my course with joy, and have an abundant entrance administered to me into thine everlasting kingdom.

Enable

Enable me, O God of wisdom, to make a wise and faithful improvement of the seasons and means of religious edification. May I worship Thee, the eternal Spirit, this day in spirit and truth. May my heart be affected with deep humility, with fervent gratitude, with ardent devotion, when I join my fellow-creatures in offering up the acknowledgments of homage and praise to thee, our supreme, benevolent Creator, to thee, our unwearied benefactor, in whom we live, move, and have our being. May I engage in the several acts of public worship with pious affections, and with such dispositions of mind, as become the disciples of the blessed Jesus. May I receive the principles of divine truth, the lessons of evangelical wisdom, into a candid, teachable, unprejudiced heart. May I derive from thy word deep impressions of heavenly and eternal things. May thy word dwell richly and habitually in me, becoming the spring of my consolation, and the rule of my conduct. Make me not a hearer only, but a serious,

conscientious, constant doer of it: and in my obedience to it, may I enjoy all comfort and hope; attain to righteousness, purity and dignity of character; and become more and more meet for the everlasting regions of righteousness and truth. May all the services of this day have the best effect on my mind, invigorating my devotion, enlarging my benevolence, improving my love of goodness, purifying my affections, and elevating my views.

May these opportunities of improvement, sacred to devotion and virtue, be my delight. May I love the habitation of thy house, and the place where thy honour dwelleth. May all, who profess to believe in thee, O God of nature and of grace, and in Christ Jesus, whom thou hast sent, improve these seasons to the sacred purposes to which they are subservient. May all worshipping Assemblies be animated by the spirit of prayer and devotion. O God, the Father of the spirits of all flesh, assist them

to pray, and hear their supplications, flowing from sincere, humble, and penitent minds. May thy blessing accompany the preaching of thy everlasting Gospel. May all its ministers be enlightened, faithful, and zealous, and the truth, as it is in Jesus, display its divine energy, in the instruction of the ignorant, the conversion of the sinner, and the edification of the serious Christian, in knowledge, holiness and comfort.

May I meet those, with whom I shall worship this day, in the christian spirit of affection and love. With hearts, united by one faith and one hope, may we bow, in the name of one Master and Saviour, before Thee, the one God and Father of all. May our hearts taste all the pleasures of religion and of social devotion. May I be found worthy to meet my fellow-worshippers before thy eternal Throne in heaven. There may we adore thee in the sublimest anthems of homage and praise. There may we be united to the saints of all ages, and to the

angels of light, for ever to celebrate thy
perfections, for ever to enjoy thy favor, for
ever to magnify that love, which hath called
us to eternal glory through Jesus Christ.
Amen.

LORD'S DAY EVENING.

ALMIGHTY and most merciful Father,
the author and preserver of my life,
the bountiful source of all my enjoyments!
To thee, who hast added another day to my
life, and crowned that day with so many
blessings, would I now bring my evening
tribute of thanksgiving and praise.

I desire to thank thee for the common
bounties of thy Providence, which accom-
pany me every day of my life; but more
especially, at this time, for the opportunities
thou

thou art pleased to afford me of strengthening the devout feelings of my own breast by the society of my brethren, in offering thee the praise and homage due to thy Divine Majesty ; for having thy will explained to me, whether communicated by the works of nature or the scriptures of truth ; the measures of thy Providence vindicated, and my duty inculcated from the plain rules and awful sanctions of the Gospel. To thee, O God, do I hold myself indebted for whatever useful knowledge I may at any time have acquired by these means, and for every impression made upon my mind in favour of virtue and piety. Before thee, my daily benefactor, and final judge, would I also take shame to myself for the many instances, in which I have neglected to improve the important advantages, with which thou hast favoured me.

If I have been inattentive to my duty this day ; if my heart has remained unmoved, while recollecting the excellencies of
thy

thy nature and the bounties of thy Providence, and unaffected with the sacred truths of the Gospel; if I have not felt that earnest desire to improve in knowledge, and grow in virtue, which became me as a disciple of thy Son, and an heir of immortality, I humbly beseech thee to extend thy mercy to me. Graciously overlook the follies and infirmities of thy servant; and accept of my penitent acknowledgments, accompanied with sincere purposes of amendment. May grief and shame for past failings awaken future diligence, and make me more careful to avoid the like offences for the time to come. May I ever keep in remembrance, that, as to thee I am indebted for all the means of improvement which I enjoy, so to thee I am accountable for the use I make of them; and that thou wilt severely punish all those, who are guilty of wilful negligence.

If any good impressions have been made upon my mind by the religious services of this day, may they not be effaced by the
cares

cares or pleasures of life ; but may I carry them with me into the business and employments of the ensuing week, and feel their happy effects as long as I live. May admiration of thine excellencies incline me to imitate them. May every representation of the righteousness of thy administration, and of the perfection of thy character, dispose my mind to be better satisfied with the dispensations of thy Providence, and with the condition thou hast allotted me. May the frequent warnings, which are given me of the dangerous consequences and deceitful nature of sin, fill me with deep concern for every instance, in which I have fallen into vicious indulgences, and make me more watchful over my future conduct. May a sense of the reasonableness and importance of my duty excite me to perform it with diligence and cheerfulness ; and, since life is short and uncertain, and future opportunities of improvement and service may be but few, may I make a wise use of all thou art pleased to bestow.

As

As religious ordinances are of no value, but as the means of advancing our progress in piety and virtue, may I not judge of my improvement in religion by the time I may be willing to devote to such services, but by the happy change they produce upon my temper and character, and upon the growing conformity of my life to the precepts of the Gospel.

O thou Father of all men, extend thy mercy to the whole race of mankind. May those corruptions of the Christian religion, which have so greatly destroyed its beauty and efficacy, and so long prevailed, be speedily removed. May the time soon come, when the unity of thy being and the sovereign prerogatives of thy nature, shall be universally acknowledged, and when all worship, paid to inferior beings, under whatever form, shall entirely cease. May every other addition in doctrine or discipline, which has been made to the simple religion of the New Covenant by the folly or wickedness

edness of mankind, be done away, that the light and comfort of pure Christianity may be felt by all. For this purpose, do thou dispose all those, who have attained to the knowledge of the truth, to profess it openly and without fear. May neither the love of praise, nor the love of filthy lucre, nor any other selfish principle prevent them from acknowledging themselves, or from inculcating upon others, the genuine doctrines of the Gospel; and, above all things, incline them to recommend the truth by a good example.

To the mercies of another day I beseech thee, O heavenly Father, to add a night of undisturbed repose and refreshing sleep, that with the returning light I may enter upon the business of life with renewed strength and spirits. May that, and every other day of this mortal existence, be employed in a faithful discharge of my duty, and hereby consecrated to thee, who hast a claim to all I am, and to all I can do. To thee

thee, the only living and true God, be ascribed everlasting praises. Amen.

MONDAY MORNING.

INFINITELY blessed God! Thou art worthy to receive praise and glory from all thy creatures; and with a humble and thankful mind may I now present the homage, which thine excellencies claim.

I reverence thee as a being, whose knowledge comprehendeth all events, whose power is irresistible, whose mercy never faileth, and whose dominion endureth throughout all ages. Independent and and everlasting, thou derivatest thine existence, O Lord, from none, and nothing controuls the exercise of thy perfections. All creatures are indebted unto thee for life and happiness: they are all the charge of thy providence and the objects of thy bounty.

The

The indulgent benefactor of the universe, thou art every where present to protect and bless the beings, whom thou hast formed. I behold on all sides the effects of thy agency and loving kindness, and am myself a proof that thou doest good continually; Thine almighty voice, O God, called me into being; and thy free and undeserved mercy alone has bestowed upon me the gifts of understanding and of speech. By thee I have been rendered capable of attaining to knowledge and virtue; of discerning the evidences of thy existence, perfections, and government; of learning thy will, and of seeking thine approbation. Thou hast given to me a rich variety of comforts, and hast added to thy other favours the privileges of religion, and the animating hope of immortality. I am thankful, Almighty and most merciful Father, for the distinguished blessings, in which I share, as a man and a Christian. And in reviewing the goodness, that has followed me all my days, I am furnished with the strongest motives

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for

for magnifying thy name, and for placing a chearful, unbounded trust in thy faithfulness and love. In the defenceless years of infancy and childhood, thou, O Lord, wast my protector and my guide. Thou preservedst my feet from falling and my life from destruction. If I then experienced the benefits of watchful care, of wise instruction, and of salutary admonition; if I was then led to make religious virtue the object of my choice, unto thee I owed those advantages, and thine only be the praise. Thou preventedst me with the blessings of thy goodness. Before I could raise my thoughts or express my gratitude unto thee, thou wast my friend and benefactor. I render thanks to that gracious providence, which has also brought me safely to riper years; assigned to me my lot in life; has conferred upon me innumerable, personal and social mercies; and has caused my afflictions to prove blessings to me. All thy ways, O holy Father, have been truth and kindness; and I especially celebrate thy goodness in
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providing for my deliverance from ignorance, guilt, and the power of death, by the mission of Jesus Christ my Lord. I am grateful for the light, which the Gospel casts on the measures of thy government; and, confessing my obligations to this divine religion for all the valuable knowledge I possess, upon the most interesting subjects of human duty and inquiry, it is the language of my heart, "what shall I offer unto the Lord for so illustrious an instance of his love."

O thou, who knowest all my actions, who art acquainted with even my most hidden motives, and who art of purer eyes than to look upon iniquity, I acknowledge before thee my errors and transgressions, and humbly and earnestly implore thy pardon. Forgive I pray, O God of mercy, my secret faults and my presumptuous sins. Remember not against me my disregard to thy presence, inspection, and authority. I lament in that presence, that my piety is not more habitual and efficacious, that my benevolence

is not purer and more extensive, and that I am defective in the regulation of my thoughts, my passions, and my words. I lament my ingratitude for thy favours, my deviations from thy laws, and my abuse and misapplication of thy gifts. I desire to be sensible of my partial attainments in the Christian temper and life. Father of lights, give to me, I entreat thee, sincere repentance. Create within me a clean heart, renew a right spirit within me, and enable me to walk with steadfast feet in the way of thy commandments.

If my conduct during past life has been governed in any degree by excessive and unreasonable desires, by selfish regards, and by unworthy affections, grant, O thou Author of every perfect gift, that it may henceforth be influenced by no motives, excepting those, which are furnished by my Christian principles. And dispose me to that frequent and serious meditation upon the doctrine and example of Christ, which
shall

shall be my defence against the hurtful impressions of present objects.

Suffer me not, O God, to be a stranger to myself. During these solemn moments of devout retirement, may I hold communion not only with thee, but likewise with my own heart, so that I may be acquainted with my real character. Shew me my weakness and my danger; nor permit me to think that I have in any instance already attained, or am already perfect. Convince me, I pray, that no fancied purity of religious faith, no fervours of religious zeal, will atone for the want of substantial virtue, of genuine love to thee, and love to my fellow-men; and that as a believer in Christ, I am under peculiar and the strongest obligations to live soberly, righteously, and with godliness in the world.

O Fountain of Wisdom, guide me by thy counsel, in my pilgrimage through life. Give to me innocence and discretion, in my

intercourse with mankind. Endue me with fortitude in the cause of truth and virtue ; but grant that I may always behold with candour the errors and infirmities of men, and bear with a meek, forgiving temper their reproaches and their unkindness. Make me fervent in spirit and industrious in the discharge of duty. Form me to a disposition, which delights in doing good, which seeks occasions to instruct the ignorant, to relieve the wretched, and to advance the interests of peace, truth, and righteousness. In the exercise of such a disposition, teach me to meet with patience and submission, scenes of suffering and adversity, persuaded that they are the dispensations of thine unerring wisdom and infinite benevolence ; and so conduct me through the present state, that I may be prepared to leave it with a mind, supported by chearful reflections, and by humble and invigorating hopes.

Hear my supplications, Heavenly Father, for all my brethren of mankind, for
the

the increase of christian knowledge and virtue, for the happiness of my native land, for the relief of the poor, for the support of the afflicted; and especially, for the best interests of my relations and my friends.

God of my life, I gratefully adore thy watchful care of me through the past night. My renewed powers of body and of mind, I thus dedicate to thy service. I implore thine aid in the business, thy direction amidst the events of the day; and humbly confiding in thy fatherly kindness, I ascribe unto thee, through Jesus Christ, everlasting praises. Amen.

MONDAY EVENING.

○ GOD, who art supreme in excellence and dominion! retiring from every human eye, I desire to magnify with pious awe thine infinite and unsearchable perfections;

tions; and I am thankful, that to the many undeserved favours and distinctions, which thou hast bestowed upon me, thou has added that of a capacity to engage in this employment.

I adore thee, as the one, living God, whom no man hath seen or can see, who only hast immortality, who alone art from everlasting to everlasting, who art unchangeable in thy nature and thy purposes, who art present at all times in every part of the boundless universe, who seest the end from the beginning, who knowest the most secret intentions of the heart, whose counsels are unfathomable, who art righteous in all thy ways, holy in all thy works, and who dost according to thy pleasure in the armies of heaven, and among the inhabitants of the earth. But I especially delight to remember and to shew forth thy loving kindness. Thine immutable benevolence, O God, is displayed in every object, it is experienced at every moment, it is the spring of all my
com-

comforts, it is the only solid basis of my hopes, and is the grand principle of thy moral administration.

Thou reignest, and all is well. Thy government is the government of perfect love, directed by unerring wisdom, and carrying its measures into effect by resistless power. By methods, which my limited faculties are unable to comprehend, thou causest good to arise out of seeming evil, and order from confusion. The wrath of man praises thee. To thy sovereign will, all wills conform themselves or are subdued. Thou promotest the highest interests of human beings, even by means, which to my partial and narrow judgment appear hostile to the advancement of them. Thy thoughts are above my thoughts. But while thou bringest to nought the devices which are merely human, thy counsel, that shall stand. Thy kingdom is an everlasting kingdom.

It is my sincere desire, O Lord, that my
mind

mind may be open to the full influence of these great and consolatory and animating truths. Deeply impressed by them, may I dismiss every anxious, selfish, and repining thought; may I welcome with a thankful and contented temper, the allotments of thy providence, and indulge no wish but to resign myself entirely to thy will, and by a strict conformity to the eternal laws of truth and righteousness, to become the voluntary instrument of accomplishing thy designs.

Thy mercy, O Lord, is over all thy works. But I feel myself under a special obligation to celebrate thy beneficence to the sons of men. I adore thy skill and goodness, exhibited in the frame and constitution of man. I will praise thee, for I am fearfully and wonderfully made. I will bless thee for the support, preservation, and the comforts of my mortal life, for the powers of my body, for the faculties and affections of my mind. Above all, I will give thanks unto thy name for the unspeakably valuable privileges,
which

which have been communicated to me by the Christian Revelation. For the prophecies, which have been delivered and completed, and for the miracles, which have been performed to attest that Revelation; for the certainty and importance of its discoveries; for the purity of its precepts; for the examples, the labours, the sufferings, the death, and the resurrection of its holy founder; for the means by which a knowledge of its facts and doctrines has been conveyed to us; for its tendency to enlighten the ignorant, to reclaim the sinner, to establish the just, to comfort the mourner, to encourage the penitent, and to promote the best interests of mankind, I bow my knees in humble and fervent gratitude, unto thee, the God and Father of my Lord Jesus Christ. And I earnestly pray, that I may experience the divine influence of this religion, and may contribute by my services and my example to extend the knowledge and the power of it in the world.

For

For every instance, in which my past temper and behaviour have been contrary to the rules and the spirit of the Gospel, in which I have shewn myself regardless of thee and thine authority, in which I have disobeyed thy laws and incurred thy displeasure, in which I have been remiss with respect to the duties that I owe to my neighbour, and have neglected to cultivate that christian benevolence, which is the end of the commandment; for every instance in which I have omitted to keep my heart with all diligence, to govern my appetites and passions, and to act like those, who look at things unseen and eternal; for every such instance of inattention, folly, and sin, I earnestly supplicate, O Lord, thy forgiveness. Teach me, I pray, in what my true dignity and happiness consist; nor let earthly hopes and fears have dominion over me, in opposition to the suggestions of conscience, and the principles of religion.

Endue me with the dispositions, which it
be-

becomes me to cherish and exercise toward thee my maker. Since thou art my parent and my friend, may I reverence and love thee above all. Since thou art my benefactor, may I be thankful for thy mercies, and joyfully confide in thy providence. Since thou art the ever-present witness of my conduct, may I fear to offend thee. Since thou art the final judge of all men, may I study to approve myself in thy sight, and may I refrain from rash and censorious judgement upon my fellow-creatures.

As thou has assigned to me my station in society, and placed me in different relations, with regard to my brethren of the human race, may I be careful to discharge the duties, resulting from my character and situation. For this purpose, enable me to love my neighbour as myself, to abstain from whatever would injure him, to do all I can to promote his welfare, and to manifest a most sincere affection for him, however his circumstances or opinions may

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differ

differ from my own. Assist me likewise, I beseech thee, in the just government of my thoughts, my passions, and my words ; and cloath me with the ornament of a meek and quiet spirit.

Thus may I pass the time of my sojourning on earth in thy fear. Continuing patient in well doing, may I commit all my personal and social interests unto thee, as unto a faithful and merciful creator, and when thy wisdom shall call me hence, may I be able, knowing in whom I have believed, to depart with the composure and the hopes of a real Christian.

Graciously accept my thanksgivings, O thou my constant preserver and benefactor, for the protection and the mercies, which I have enjoyed through another day of life. Pardon, O Lord, the sins and follies, of which in the course of it I may have been guilty. Grant me the refreshment of undisturbed slumbers, and enable me to
arise

arise in the morning with a heart, disposed to acknowledge thy goodness, which causeth me to dwell in peace and happiness.

These, my praises and requests, I offer to thy divine Majesty, in the name of Jesus Christ my Lord ; and unto Thee, the God and Father of all mankind, I ascribe immortal glory. Amen.

TUESDAY MORNING.

INfinitely holy, blessed, and adorable Majesty of heaven and earth, the gracious and beneficent power, who upholdest me in life, the great father of lights, the giver of every good and perfect gift !- Before thee I bow, at the opening of the morning, with humility and gratitude. I would call upon my soul and all that is within me to praise thee, my kind and merciful father. I praise thee for my rational powers, whereby I am

made capable of knowing, loving and serving thee here, and of enjoying thy favour for ever. I praise thee, my preserver, for guarding the slumbers of the night from evil, and that I see the returning light in health and comfort, rejoicing in new proofs of thy goodness, and surrounded with a rich variety of blessings. Thee I adore, thee I praise, father of mercies, because the sun of righteousness has risen on our world to give light to them, that sit in darkness and in the shadow of death, and to guide our feet into the ways of peace and life. Praised be thy name, that I enjoy the light and hopes of the gospel. Let thy goodness be magnified, that Jesus Christ has appeared to scatter the darkness of ignorance and error, to establish a kingdom of righteousness, and to purify to himself a peculiar people, zealous of good works. For the counsels of mercy, which were accomplished by his ministry, death and resurrection; for the beneficial, holy, and sanctifying design of his gospel, to thee, the God and

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Father of our Lord and Saviour Jesus Christ, be given the tribute of ardent and everlasting praise.

Affect my heart with a lively, abiding sense of thy goodness. Give me a deep conviction of the nature and design of the Christian faith. Thou hast called me to righteousness and to virtue. To the practice of righteousness, to the practice of every Christian virtue, may I be wholly given and daily devoted. May the precepts of the gospel effectually teach me the supreme and fervent love of thee, my God; the unfeigned love of men; and the strict government of my own heart. Humbly receiving the instructions of the gospel concerning thy nature and perfections, may I be engaged to seek wisdom of thee, the only wise God; to stand in awe of thy presence; to fear thy justice; to rejoice in thy goodness; and to become more and more like unto thee in holiness and mercy. Ever may I cherish such a firm persuasion that

thy providence is over all thy works, as will lead me to trust thy care; to submit to thy disposals, and to seek in the first place thy kingdom and the righteousness of it; expecting from thy paternal goodness all needful blessings. Adoring thy mercy in the scheme of salvation through Jesus Christ, may I bow to the authority of his laws, accept the ministry of reconciliation with gratitude, carefully conform my temper to what it requires, and be steadfast and unmoveable in the work of the Lord. May the truths of the gospel purify my heart, as well as enlighten my understanding. In whatever view I consider the character, the words and actions of Jesus, my divine Master, may I feel the energy of such contemplations, forming me to the resemblance of his virtues, and the design of his ministry. May the consideration of his miracles establish my conviction of his heavenly authority, and raise in my bosom a holy emulation to to improve all my powers to the like kind and benevolent purposes, for which he did
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his great works. May the great and precious promises he published animate me to cleanse myself from all filthiness of the flesh and spirit, and to perfect holiness in thy fear. May the awful threatnings he denounced, awaken my pious caution, deter me from all sin, and excite me to pass the time of my sojourning here, in all holy conversation and godliness. May the example of the holy Jesus be ever before my eyes, that I may become as meek and humble, as active to do good and as devoted to thy glory, as he was. As the disciple of a suffering Saviour, who died to redeem us from all iniquity, may I die unto sin and live unto him, who loved us and gave himself for us. As the disciple of a risen and exalted Saviour, may I walk in all newness of life; set my affections on things above, and, animated by the hope of his second appearance, may I purify myself as he was pure; and when he who is our life shall appear, may I appear with him in
glory,

glory, and enter as his faithful disciple into his heavenly, everlasting kingdom.

In all cases and all circumstances, in the church and in the world, at home and abroad, in private and in public, may I live and act, as a disciple of Christ. May the Christian spirit, the spirit of love and discretion, pervade all my conduct. May the Christian principles govern me. May the Christian hopes comfort and elevate my heart.

It becomes me, O holy God, to lament, that my temper and life have been, in many instances, unworthy of the gospel. I have, often, broken its precepts. I have sinned against its truths and promises and threatenings. I have been little conformed to the Son of God in the holiness of his life, in the end of his death, and in the power of his resurrection. It becometh me to confess with penitence and grief, that great is the difference between what I am, and what I ought

ought to be, as the disciple of Christ Jesus, favoured with the discoveries, the aids and the hopes of the gospel. According to the mercy displayed in this gospel, according to the forgiveness it proclaims, pardon, merciful Father, my unworthiness, and forgive my sins. Excite in me an earnest concern to walk, henceforth, more becoming the name I bear, more suitably to my high and holy profession.—May I do honour to the gospel.—By *my* life, by the lives of *all* those who profess it, may its power and glory be spread through the world. May all men be converted to the faith of Jesus, and so be converted to God and virtue. With mercy, O universal Parent, visit my country. With favour bless my relations and friends. Afford consolation and relief to the afflicted. Help me, thy servant, in every Christian duty through this day; and preserve me to the everlasting day of light, holiness and glory, according to the purposes of thy mercy in Jesus Christ. Amen.

TUESDAY EVENING.

O MOST gracious God! Thou art every where, and knowest all things. My thoughts, and words, and actions are equally open to thy view, at all times and in every place. On thee I cannot impose, and to thee can no worship be acceptable, which is not accompanied with the sincere homage of the heart. Retired from the world to pay my adoration to thee, the all-seeing God, help me to perform the whole of this evening's religious exercise in such a frame of mind, as will render it acceptable to thee, and beneficial to myself.

Though thou comest not under the notice of any of my senses, yet to my understanding innumerable objects afford clear and striking proofs of thy being, perfections, and providence. Whether I consider the heavens, which are stretched out over the empty space; the earth, which is hung on

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nothing; the countless variety of creatures, animate and inanimate, by which I am surrounded; or my own frame, capacities, powers, and preservation,—my reason traces convincing evidence of thy constant agency and rule.

I most devoutly bless and praise thee for bringing me into being, and endowing me with intelligence, that, placed in the midst of an immense theatre, replete with displays of thy power, wisdom, and goodness, I may contemplate these thy perfections with exalted satisfaction and delight, and enjoy, with numberless other living creatures, the gifts of thy liberal and unceasing munificence. I thank thee, that, in pursuance of the schemes of thy benevolence, thou hast hitherto preserved me amidst innumerable dangers; continued to me the use of my senses, capacities, and powers in such a degree of perfection; furnished me with various sources of enjoyment; and rendered my existence in the present state a blessing, for
which

which I have abundant reason to be grateful. But I desire most highly to value, and to be most thankful for, the state, through which thou art now conducting me with paternal benignity and care, as affording me opportunities and means of acquiring a preparation for a life of endless duration and unspeakable felicity to come. I extol and magnify thy great and glorious name, that, by the promise and resurrection of Jesus, thou hast given me reasonable ground to hope for such a life, and, by his precepts and example, shown me the way to secure it. How precious are thy thoughts unto me, O God, how great is the sum of them! In vain should I attempt to count the number, or estimate the value, of thy favours. They relate to every period of my being; and thy goodness in bestowing them transcends my highest praise. O that, in return for thy boundless love and mercy, I may be loving thee more and serving thee better continually through the whole remainder of my existence!

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In the past state of my mind and conduct I trace much forgetfulness of thee, in whom I have lived, moved, and had my being; great defects in my love and gratitude to thee, the author of all enjoyed and expected good; and numerous proofs of a want of becoming awe and reverence for thee, the righteous moral governor of the world. I have sinned against thee in thought, word, and deed; and wert thou severe to mark iniquities, I could entertain no hope of pardon. But, blessed be thy name! thou hast proclaimed thyself to be the Lord God merciful and gracious, forgiving iniquity, and transgression, and sin, and revealed the terms, on a compliance with which thou art ready to forgive sinners, and to receive them into thy favour. With these terms, I desire most unfeignedly to comply, lamenting and confessing my sins before thee with deep compunction and self-abasement, forgiving from the heart those, by whom I have at any time been injured or offended, and sincerely purposing, if my life be continued, to deny ungodliness and worldly lust, and to

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live soberly, righteously, and piously, for the future. Thus would I make to thy authority, which I have so frequently insulted, and to thy patience, which I have so much abused, the only reparation in my power; and do thou vouchsafe me the happiness of that person, to whom thou wilt not impute iniquity.

If it be decreed by thee, that I shall this night sleep the sleep of death, when thou shalt awake me out of it, may I be found a proper object of thy mercy, and a fit subject for thy glorious and everlasting kingdom. If, on the contrary, it be thy will to prolong my days on earth, may I frequently reflect with seriousness on the solemn professions of repentance, which I have made before thy throne, and on the aggravations, which will attend my guilt, if, after having made such professions, I should indulge myself in the practice of any sin, that I may not add to my other crimes that of having mocked thee, my Maker, and thus open a fresh source of bitter remorse. May past experience of my weakness, and a lively apprehension of the danger,

to which my virtue is at all times exposed in this state of trial, dispose me to keep out of the way of such temptations, as I can innocently avoid, and to arm my mind with all those important considerations, which are calculated to secure me a victory over such, as I may be obliged to encounter.

Knowing, that I shall come far short of what thou requirest me to be, if I do no more than refrain from sin, may I not content myself with the bare preservation of my innocence, but be continually growing in grace, and advancing towards perfection. To aid me in the prosecution of this most momentous business of life, be graciously pleased to allot me those circumstances and to place me in those situations, which will be most favourable to my improvement in all goodness. What they will be thou best knowest, and let thy will be done. By unwearied and persevering endeavours to render the conformity of my temper and conduct with thy holy will continually more and more exact, may I be enabled to

rejoice in any condition, which thou shalt see fit to appoint me, casting all my cares upon thee, and looking forward, with an eye of steady faith, to the glorious and happy issue, in which thou wilt make all things terminate to the righteous.

O benevolent Father of the whole human race! so order the affairs of the world, that ignorance, error, and vice may be everywhere retiring before the spreading diffusion and growing power of knowledge, truth, and virtue, till the whole earth shall become enlightened, reformed, and happy.

Bless with success the commendable attempts of those, who, from a zeal for thy glory and the welfare of mankind, are labouring to banish all false doctrines, idolatrous worship, and criminal practices from among christians; and cause the truth, as it is in Jesus, to be finally triumphant over every thing, by which its purity is sullied, its influence counteracted, and its progress retarded.

tarded. Let all events be so directed by thee, as to be constantly enlarging the dominion of truth, righteousness, and peace.

Reform and bless all the people of the land, in which I dwell. May thy bounty supply our wants, and the light of thy heavenly truth be the guide of our consciences, the rule of our lives, and the consolation and joy of our hearts. May the rich be rich in good works, ready to distribute, and willing to communicate; the poor be sober, honest, industrious, and frugal; and all of every age, rank, and condition be careful to fill their stations with honour and usefulness, that thou, our God, mayest delight over us to do us good.

If it be consistent with the views of thy unerring wisdom, restore health to the sick, ease to the pained, and any other blessings to such, as are at present destitute of them. Conduct my relations and friends through the dangers, troubles, and trials of this mortal

tal life in safety, innocence, and comfort, and fit them for life eternal. Reward my benefactors both here and hereafter, and forgive my enemies. Be a father to the fatherless, a friend to the friendless, a protector to the widow, and a helper to all in every time of need.

And now, O gracious Father, into thy hands I cheerfully commend myself and all my concerns, satisfied that I can receive no treatment from thee but what will be dictated by perfect wisdom and disinterested benevolence. Whether I live, may I live unto thee, or die, may I die unto thee: by my life or death let thy glory be promoted. Thou hast an absolute right to me: thine by choice would I be both now and for ever. Grant me all joy and peace in believing here, and put me into the everlasting possession of the objects of my faith hereafter. To thee, O God, for all I have and hope for I render my most ardent thanksgiving and praise. Amen.

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WEDNESDAY MORNING.

INFINITELY wise, and good, and powerful God! I adore thee as my father, and rejoice in the privilege of being allowed to address thee under that endearing name. All thy perfections, contemplated as belonging to the author of my being, assume an amiable and engaging aspect. Unerring wisdom and almighty power are then viewed with delight as instruments of disinterested benevolence, employed to contrive and effect in the best manner my true happiness. Thou art the creator and the friend also of all rational and sensitive beings, whose welfare thou art ever promoting. While countless myriads of living creatures around me are evincing, by unequivocal marks of enjoyment, their happy experience of thy goodness and care, I desire to unite my testimony with theirs, and to praise thee, with the liveliest gratitude, for the numberless favours

vours, which I have received from thy liberal and unceasing bounty.

I bless thee, the maker and guardian of my frame, for the gift and continuance of life, accompanied with the various senses, capacities, and powers, with which thou hast seen fit to endow me. My bodily and mental constitution is thy contrivance and workmanship, and is ever holding up to my admiring view a gracious display of thy adorable perfections. Through the whole of my existence from the time of its commencement thou hast bestowed on me every good I have enjoyed, saved me from every evil I have escaped, and supported me under every affliction I have borne. The means and instruments, whatever they have been, by which these favours have been communicated, were provided by thee, derived from thee their capacity of promoting my welfare, and in all they have done for my benefit have acted agreeably to thy superintending direction and appointment.

ment. The laws, by which animate and inanimate nature is governed, were ordered and settled by thee; to whom, therefore, I esteem myself indebted for all the health, ease, and safety—all the means of subsistence and pleasure—all the accommodations and conveniences—and all the social advantages and comforts, which I have hitherto enjoyed. To thee also I owe whatever prospect I can rationally entertain of future good, either in this life or another. I especially praise and magnify thy great and glorious name for the assurance of the pardon of sin repented of and forsaken, and the promise of a future life of everlasting happiness to the righteous, sent to mankind through Jesus Christ. O gracious Father! how great is thy goodness to me—how vast, beyond my ability to calculate, are the sum and value of thy favours!

But what has been my conduct towards thee in return? My mind has not been duly impressed with a sense of thy loving
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kindness and tender mercy. I have been too apt to overlook the hand, that has dispensed my blessings, or to receive them without those warm feelings of gratitude, which they ought to have excited. I have not made such proficiency in cultivating virtuous, or in subduing corrupt affections and habits, as I might have done by a diligent and steady use of means, with which I have been furnished for these important purposes. As I have been deficient in doing what thou hast commanded, so have I frequently done what thou hast forbidden. I lament my folly, ingratitude, and disobedience, and earnestly implore thy pardon. May the sorrow I feel for my offences produce in me a habit of the most unremitted vigilance, that I may offend no more. By a review of my sins and of the circumstances, which led to the commission of them, may I be enabled to discover where my danger lies, and to guard against it in future with success. Whatever in my views of things, in the state of my appetites or passions, in my

my pursuits of business or amusements, or in my intercourse with the world, experience has shewn me to be any way hurtful to my virtue, may it be from this time my study to alter or avoid. Thus proving, to the satisfaction of my own mind, the genuineness of that compunction for my past faults, which I have now professed to feel, may I have a well-grounded hope of thy forgiveness, and be better prepared than I have hitherto been, to overcome the trials and difficulties attending the christian warfare.

I am aware, O holy Father, that thou requirest me not only to refrain from sin, but also to grow in grace. That I may comply with thy just demand, may I be frequently surveying the duties, enjoined on me by the gospel, in all their variety and extent; and by reading, meditation, and prayer, endeavour to fix in my mind a deep sense and constant remembrance of the obligation I am under to discharge them. May the motives to virtue, and dissuasives
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from vice, by being often seriously recollected and weighed, become so interwoven with the general train of my thoughts, that they may readily present themselves to my mind in all their importance, whenever I shall need their aid to render me superiour to a temptation, or to determine me to the performance of a difficult or dangerous duty.

While I have a sin to forsake, or a virtue to acquire or perfect, may I not consider the great business of life as finished, but be ardently pressing forward towards the highest attainable purity and excellence of moral character. In the pursuit of perfection may I feel myself constantly animated by the example of Jesus and the hope set before me. Thus encouraged, may I find myself inclined and ready to do or to suffer, in the cause of truth and righteousness, whatever thou shalt see fit to appoint. Persevering in a course of undeviating obedience to thy whole will, may I cast all my cares upon thee, enjoying with thankfulness every present blessing, bearing
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with christian resignation every present evil, and looking forward to every possible event with a calm unruffled mind.

I bless thee for protecting me through the dangers of the past night, and for restoring to me the free and full exercise of my mental and bodily powers this morning. Of these powers may the act of devotion, which I have now been performing, dispose and enable me to make a better use than I have hitherto done; and whenever they shall be suspended by death, may I sleep in Jesus, qualified to enter with him at his return into the joys of thy heavenly kingdom.

Accept, most gracious Father, this my morning oblation of thanksgiving and praise for all the manifestations of thy goodness towards me—keep me through the remainder of the present uncertain life, in the constant fear and love of thyself—introduce me to a life of endless duration and felicity beyond the grave—and let the glory of all be thine for ever. Amen.

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WED-

WEDNESDAY EVENING.

O GREAT and good, eternal, all-seeing and ever blessed God! my creator, preserver and benefactor, in whom I live, by whose presence I am always, at all times and in all places, surrounded, and whose eye seeth in secret and beholds me now retired from the active and public scenes of life. Thou hast crowned another day with thy goodness. My days, as they revolve, bear testimony to thy presence and benevolence; to thy kind care, keeping me from many dangers; to thy bounty, supplying my wants; to thy patience and forbearance, giving me space for repentance; to thy merciful designs for my everlasting happiness, providing the means and hope of eternal life through Jesus Christ,

It becometh me, before thee, whose all-pervading eye hath been over me through all the scenes of the past day, to take shame

to myself, not only for every instance wherein I have openly violated thy law or neglected my duty, but for all the secret faults I have committed; for all the evil imaginations of heart I have wilfully entertained. Under a humiliating sense of unworthiness and guilt, I rejoice and hope in thee, the Father of mercies, and in the assurance of thy free pardon and acceptance, upon confessing and forsaking our sins, which thou hast given us in the gospel of our Lord Jesus Christ. Pardon, good Lord, whatever hath been amiss in my temper and conduct, through this day. With a humble hope in thy mercy, I would compose myself to sleep. I devoutly and cheerfully rely on thy continued protection, through the hours of insensibility and darkness.

May I awake, in the morning, refreshed by the calm slumbers of the night, and still find myself blessed with thy favour and surrounded by thy powerful protection.

Dispose me, when the morning opens, to devote myself again, to thy love and service. May thy precepts rule and govern me. May thy promises comfort me and animate me to the practice of all piety and virtue. May the example of Jesus, thy holy and beloved servant, the minister of thy truth and mercy, our Lord and Saviour, be always in my contemplation. May I follow him in zeal for thy honour, in love to mankind, in doing good, in meekness and humility; and may it be my glory and happiness to be approved of thee, the omniscient witness of my conduct, as his true disciple; and when he, who brought life and immortality to light by his gospel, shall appear again at the end of the world, may I also appear with him in glory.

May the glorious gospel spread every where knowledge and truth, and establish the reign of righteousness and peace. In its purity and simplicity may thine everlasting gospel prevail. Bless my country
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and show thyself the watchful guardian of its rights and liberties. Comfort, O God of consolation, the afflicted. Encompass with thy favour my friends and relatives. May my life, while I am passing through this world, be always directed towards heaven. And, finally, grant to me a joyful entrance into thy glorious and everlasting kingdom, through Jesus Christ, the truth and the life : for whom, and for all the blessings of his ministry and gospel, be given unto thee, the Father of mercies, everlasting praises. Amen.

THURSDAY MORNING.

Upon the Plan of the LORD'S PRAYER.

ALMIGHTY and most gracious God !
Thy throne is established in heaven,
and thy supreme, unlimited dominion will
eternally endure ; for thou art the God and
Father of all. I esteem it my highest honour,
and the foundation of all my happiness,

ness, that I am permitted to call thee my Father, and encouraged to address my devotions to thee, under that most venerable and endearing name. I desire therefore, with the profoundest reverence and adoration, and with true filial piety and affection, to present myself before thee, and to direct the whole attention of my mind to the most high and sovereign Lord, the most benevolent and wise Parent of the universe, the Father of lights, from whom every good and perfect gift most freely descends, and with whom there is no variableness, nor shadow of turning. In all the works of thy hands, in the heavens above, in the earth beneath, in the infinite variety of thy creatures, around me, and in my own stupendous frame, and structure of body and mind, thy perfections, O God, are displayed, in such a light, as strikes me with the highest admiration, and possesses my heart with the deepest sentiments of reverence and gratitude to thee.

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I am under the most sacred and inviolable engagements, to do honour to thy great name, and to pray, that it may be universally known and adored; that thy Almighty power, thy infinite wisdom, and all-comprehending goodness, may be duly acknowledged and celebrated by all thy creatures, that discern the effects of those transcendent excellences and perfections of thy nature; that as the inanimate nature gives thee praise, by that glorious and magnificent appearance, which it exhibits to our sight and contemplation, so I, and every one that is capable of surveying it, may pay a superior, a voluntary and rational homage at the footstool of thy throne.

In order hereto, may I be ever possessed with such just and worthy apprehensions of thee, as shall engage my best affections, and dispose me, upon every proper occasion, to express my faith and hope and trust in thee; and to pour out my heart before thee, in the most grateful acknowledgements of thy good-

goodness, and humble requests for the continuance of thy favour.

May that kingdom, which thou hast established by our Saviour, be enlarged throughout the earth. May the sun of righteousness arise, and shine with irresistible light, and glory upon all mankind; and scatter those clouds of ignorance, error, and superstition, in which they are so generally and so deeply involved; that all men may know thee, the only true God, and Jesus Christ, whom thou hast sent; that they may be fully acquainted with those laws, that will make them wise unto salvation; together with their most weighty and awful enforcements. And may all we, that enjoy this light, feel the vital power and efficacy of it on our hearts; and by humble, unaffected piety to thee, brotherly affection to one another, and the most extensive goodness to mankind, contribute to the universal spread of a religion so excellent, so truly divine.

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And may we be all effectually supported and assisted from above, in the exertion of our best abilities in thy service, that others may be influenced by our examples, not only to receive, but to obey thy commands; that men may universally comply with the true spirit and design of Christianity, and thereby shew their sincere approbation of it, and thy will may be done on earth, as it is done in heaven. And, O thou great and wise and good governor of the world, whose counsel standeth for ever, and the thoughts of thy heart to all generations, who orderest and disposest all things according to the immutable and best concerted purposes of thy own will, grant, that I and all others may humbly resign ourselves to thy all-wise disposals; chearfully submit to all those difficulties and inconveniencies which thou, in infinite wisdom, art pleased to allot us, or to permit to fall upon us; and thankfully acknowledge thy fatherly care and providence, in every station and circumstance of life.

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To thy inexhausted bounty and benevolence, most gracious Father, I am indebted for the supply of all my wants; to thee therefore would I address my humble supplications for all those things, which I daily stand in need of, in order to my comfortable support and subsistence in this world, that thy blessing may attend my lawful and honourable endeavours for this purpose, and if, through thy indulgent providence, I abound in temporal good things, may I kindly and chearfully communicate to the relief of the poor and the distressed, as an acknowledgement, in part, of thy favour and kindness to myself; which all my best and highest services will fall infinitely short of fully representing.

But, O most holy and merciful God, so far have I been from acknowledging thy favours, and retaining a grateful remembrance of them upon my mind, that I have in innumerable instances abused and forgotten them. I have reason to be covered
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with shame and confusion, and to be filled with the sincerest grief of heart, when I consider, against whom I have offended, and how great my ingratitude and folly has been. May a true sense of these things affect me with the most ingenuous and unfeigned sorrow for my past conduct, so far as it has been contrary to thy most righteous laws; and may my repentance be acceptable in thy sight, and my sins be forgiven, even as I hope I can sincerely say, that I do forgive all that have offended or trespassed against me; and that I am ready to discharge all offices of friendship and kindness towards all my fellow creatures.

And may I never more return again to folly, nor indulge myself in any dispositions towards it. But may thy all-sufficient aid, may the wise and excellent laws, the kind admonitions, the great and noble encouragements, which thou hast given me, and the glorious and divine examples, which thou hast set before me, effectually arm me against
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all the powers of sin, and render me superior to all the temptations of the world. That so I may be happily delivered, from those innumerable evils and mischiefs, to which folly, vice and wickedness of every kind will inevitably expose me, and enjoy that peace and satisfaction of mind, which arises from a sense of thy approbation, and a prospect of that glorious world which we are encouraged to hope for, through Jesus Christ our Lord, who has instructed us to offer these petitions to thee, our heavenly Father; to whom I would ascribe all honour, glory, and dominion, both now and for ever. Amen.

THURSDAY EVENING.

MOST glorious Jehovah! thou art the only living and true God. From thee all other beings, whatever be their rank or
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condition, derive their existence, and on thee depend for the continuance of it. All nature is thy workmanship; all its laws are established by thee; all its parts are ever fulfilling thy great and good designs. The thought, that thy dominion is universal and eternal, fills my mind with sacred joy.

I thank thee, that thou hast assigned me a place among thy rational offspring, and exhibited to my admiring view so many illustrious displays of thy adorable perfections. Thou hast bestowed on me the capacity, with which I am endowed, of beholding, with reverence and delight, numberless indications of thy constant superintendence over thy works, and of partaking, with conscious pleasure, of the happy effects of thy wise and benevolent administration. To thee I gratefully ascribe the preservation of my powers of thinking, acting, and enjoying, together with an exemption from so many of the evils, and a continued supply of so many of the comforts, of life.

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The events of another day have afforded me fresh evidence of thy fatherly goodness. Condescend, O gracious author of all good, to accept my evening tribute of unfeigned and fervent thanksgiving for all the benefits, with which my swiftly passing days have hitherto been crowned by thy never-failing benignity and care.

At the same time that I devoutly bless thee for every instance of thy love, I earnestly implore thy forgiveness of my numerous and aggravated sins and follies. Hide thy face, O God, from my transgressions, and blot out all my iniquities. Grant, that, filled with the deepest remorse for having offended so kind and liberal a benefactor, and a thorough abhorrence of every evil way, I may retire to rest in the enjoyment of thy pardon and favour, that, should I sink this night into the repose of death, I may sleep in Jesus, and rise to glory, honour, and immortality at his appearing and kingdom ; or, should I awake in the morning

ing of the morrow, blessed with a capacity of discharging the duties of life, I may enter on the performance of them better prepared by this evening's devotion to improve aright the means of grace and the dispensations of thy providence. Shouldest thou vouchsafe me future opportunities of addressing prayer to thee in the present state, may I keep up so diligent a watch over the workings of my heart, the door of my lips, and the actions of my life, that I may every time approach thy throne freer from moral defects and imperfections, farther advanced in every christian excellence, more capable of enjoying the pure and sublime pleasure of intercourse with thee, and more enlivened and elevated with the transporting hope of being finally admitted to share in the exalted joys of heavenly worship, and in a more intimate acquaintance and communion with thee, the original and inexhaustible fountain of light, love, and happiness.

United to all mankind by the bond of a

common nature, I humbly intercede with thee in their behalf. Cause science of every kind to be more widely spread among them; and prepare them especially for the cordial reception and faithful improvement of divine knowledge revealed in the gospel.

Bring the nations, where Christianity is already professed, to a better understanding and more general avowal and support of its genuine doctrines, and to a more uniform and steady observance of its sacred institutions and commands. Let the mild, equitable, forbearing, and generous spirit of the gospel operate more and more in the regulation of the intercourse of christian nations; in the formation and execution of the laws, by which they are respectively governed; and in the social conduct of the individuals, of whom they are composed, towards one another, till they all come to enjoy the blessings of undisturbed peace, rational freedom, and good order.

Reform the guilty inhabitants of these islands, and continue to them their abused and forfeited privileges. Direct the measures of our rulers; preserve tranquillity among us; and supply all our natural and spiritual wants. Let righteousness exalt us as a people; and be thou our glory and defence.

Protect my friends from all real evil; succeed their labours in their lawful pursuits; keep them at all times in thy fear and obedience; and at length unite them and me to each other and to the assembly of the just made perfect in heaven. If I have enemies, I forgive them, as I hope to be forgiven by thee, my God; implore for them thy pardon; and earnestly wish the reformation of every thing wrong in their temper and conduct, and their final and everlasting happiness. Thou afflictest not willingly, and grieveest not the children of men for thy pleasure. Let those, on whom thou hast laid afflictions, profit by thy fatherly

therly chastisements, learning wisdom by what they suffer ; and in thy due time remove from them the stroke of thy hand. Keep those, to whom thou grantest health, ease, and prosperity, from presuming on a continuance of those blessings, or making an ill use of them while they remain in their possession ; from denying or forgetting thee, the author of them ; and from putting off the necessary work of preparing for the enjoyment of a better and more enduring substance in heaven. Suit thy dealings with persons of all ages and conditions to their several characters and exigencies.

“ If I have prayed for any thing improper for myself or others, mercifully withhold it. Whatever thou seest to be proper for them or me, whether asked or unasked, graciously bestow. In granting or denying the petitions of thy servant, let that alone be done, which appears best to thee, the rightful sovereign and sole governor of the universe ; thou canst not do wrong. To thy will

I bow

bow with the profoundest reverence, and to thee I now desire to join with every sincere worshipper of thy adorable Majesty, in ascribing blessing, and glory, and wisdom, and honour, and power, and might for ever and ever. Amen.

FRIDAY MORNING.

○ GOD, the supreme maker and governor of the world, perfect in all that is truly great and lovely! I, thy unworthy servant, appear before thee, under the deepest sense of thy glorious perfections, and of my own great and many failings and imperfections. Under this sense, the only support and satisfaction to my mind is, that thou art too just and too good, not to accept of the sincere endeavours of thy creatures to reform whatever has been amiss in their past conduct; and that thou hast sent thy son

Jesus

Jesus Christ into the world to save us from our sins, and to declare to us plainly the terms of thy forgiveness and favour. In his name, therefore, I present myself before thee, and, as his disciple, I entreat of thee the pardon of whatsoever thou hast seen amiss in me, from the beginning of my rational life unto this day. Forgive, O Lord, every wilful thought of my mind, which has been disagreeable to thy nature and precepts; every word of my mouth, unworthy of a man or a christian; every instance of my behaviour, which has been displeasing to thee, or my own conscience; every offence, of whatsoever sort or degree, against thee, my neighbour, or myself. Forgive me all the sins, which I myself can now call to my own remembrance; and forgive me likewise all those transgressions of thy holy will, which may now be out of the reach of my memory, but have been open to thy all-seeing eye, and are known to thee, with all their circumstances and aggravations.

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Pardon me, O Lord, according to the abundant goodness of thy nature, and the declarations, made by thy son Jesus Christ; and grant me that forgiveness, which I neither ask, nor expect, but upon those terms and conditions, which thy holiness and mercy have laid down in his gospel. Behold, O Lord, I entirely and willingly forgive all, who have, in any instance, or in any degree, offended or injured me; without which I ought to entertain no hopes of my own forgiveness. And if I have myself injured any person, I am as truly disposed and ready to make all possible reparation, as I am to entreat thy favour to myself. And as I am sensible, that no forgiveness can be expected, according to thy gospel, without amendment of life, I seriously renounce all communication, with whatsoever is displeasing to thee, and sincerely resolve to make it my great endeavour to correct every thing, that is amiss in my temper and behaviour, and to bring myself still nearer to thy holiness and happiness. Forgive me, therefore,

fore, as thou hast promised by thy son.—
Accept me to thy mercy ; and give success
I earnestly beseech thee, by thy gracious
favour and providence, to these purposes
and designs of my soul.

And now, O Lord, according to the
same goodness to thy creatures, graciously
receive the earnest petitions, which I offer
to thee for every good, that it is fit for me
to pray for. I acknowledge thee to be the
great author of all our beings ; the original
of all our happiness ; the giver of all good
gifts ; and the disposer of all events ; and,
therefore, profess my dependance upon thee
alone for every thing I ought to wish for
or desire. I am sensible, O Lord, that to
thee entirely I must owe every degree of
happiness I can ever enjoy, or hope for. I
am sensible, that thou art the tenderest fa-
ther and best friend to thy creatures ; dis-
posed to lead them to their greatest good ;
and ready to promote and assist their sincere
endeavours after it. And, therefore, be-
fore

fore thee and in thy presence, I willingly lay open the desires and wishes of my soul, which I think agreeable to reason and thy holy will.

I esteem it the glory of our nature, that we are made capable of such an exalted and rational happiness, as results from the knowledge of thee, and the imitation of thy perfections. And, as thou hast more fully assured us of this in the Christian religion, let the serious consideration of that grace and mercy, which has appeared in that dispensation, effectually lead me to the good end proposed in it. Let the holy precepts of that perfect institution, by which I profess to be guided, and the unspotted example of that great master, whose follower I desire to be accounted, engage me to live in all respects as becomes the gospel and the disciple of Jesus Christ. Particularly, O Lord, let the consideration of the peculiar genius of that gospel and of those virtues, which the great author of it accounted the glory of his own life, influence

ence me to endeavour to excell in them, and engage me to love the whole race of mankind with an universal charity and beneficent disposition ; to rejoice at all opportunities of doing good, either to the souls or bodies of men, and of adding to the satisfaction and happiness of all about me ; to stoop, even to the lowest offices of kindness to others ; to be ready to forgive the sharpest and most undeserved injuries, and to return pity and benevolence for them ; and to be ever willing to condescend, and yield for the good of others ; that so, the truest humility, and the most extensive charity may adorn every action and circumstance of my life, and all pride and passion and uncharitableness may be checked and subdued, by the power of religion, and the loveliness of the contrary virtues.

Let the sense of my own many failings, and the imperfections of our nature, dispose me to be willing to put a candid and favourable interpretation, upon all those actions
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of others, which can justly and reasonably demand it, or admit of it; as well as to be ever ready to forgive the offences of others towards myself. And let the sense of thy goodness, in allowing me still time and opportunity for perfecting my soul in all that is praise-worthy, induce me to study more constantly and uniformly to please and imitate thee.

My outward condition with respect to the good things of this world, it is my happiness, as well as duty, to refer wholly to thy wise will and pleasure. But as thou hast ordained us to belong to this world, as well as to expect another, and hast framed us so, that we cannot but be sensibly affected with our good and bad estate here below, of thee, it becomes us to beg, with submission to thy providence, the security and continuance of the good things we already enjoy, and the increase of them, if that be truly good and needful. And as, by thy appointment, I have already experienced in

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this world many evils and afflictions, and have been witness to many more around me, suffer me to implore the gracious regards of thy fatherly affection towards me, and to pray to thee, with respect to them, according to the pattern of thy son Jesus Christ, Father, if it be possible—if it be consistent with, and agreeable to, thy wise and gracious purposes, secure me and all in whose happiness I am most nearly concerned, from all sad accidents, and calamitous events; from all tormenting pains, and grievous diseases; and from every thing inconsistent with such a happiness as may lawfully be desired in this transitory world. Nevertheless, not as I will, but as thou wilt. And, therefore, O Lord, if thy unerring wisdom shall otherwise determine, let the serious meditation on the example of Christ himself, and that innumerable company of the best of men, who have gone before me in this conflict, inspire me with a zeal to imitate their patience; and let the contemplation of thy fatherly goodness engage me to a hearty
and

and rational submission to all thy dispensations; remembering what a happiness it is to be under the government of a Being, who knows what is in all respects best, and who cannot afflict his creatures but for wise and good ends. And let the sense of thy gracious design in all my afflictions lead me to the true and right use of them: to disengage my affections more and more from this world, and to seek for happiness in a better and never-changing state.

Let the consideration of the certainty of death, the last of all temporal evils, influence me to endeavour to make it happy by such a virtuous life, as may give me a well-grounded hope in thy mercy. Let the review of those uncertainties and troubles I have met with in this world, render me the more ready and contented, at thy appointed time, to leave it. And let the prospect of glory and happiness hereafter exalt my mind above any fond regards to this state of sin and imperfection, and enable me to act as

becomes one, who truly believes life and immortality to be brought to light through the gospel.

Finally, O Lord, my great and chief request is, that, by the dispositions of thy good providence, I may obtain everlasting happiness hereafter; and that the state of this world, with respect to me, may be so ordered, and the trials, to be appointed for me in it, may be so proportioned to my condition and powers, as most effectually to secure my eternal and greatest good, after the days of this life are passed away. Deny to me, therefore, out of thy great goodness, whatsoever is truly bad or unfit for me, though I should be so weak as to desire and wish for it: and grant me every thing, that is truly good for me, though I should be so blind, and so void of wisdom, as not to see or ask it. As far as my petitions are reasonable, and agreeable to the eternal laws of wisdom, and the purposes of thy governing Providence, and thy holy gospel, so far
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only I entreat thy favourable consent unto them. As far as they are not so, I utterly renounce them, and submit my own will entirely to thine ; and in a deep sense of my own imperfections, beg of thee to accept of the sincerity of my heart ; and out of the abundant goodness of thy nature, to overlook and supply all the defects of my services.

Accept, gracious God, of my grateful acknowledgements for that instance of thy fatherly goodness, which has been manifested to me during the past night, in granting me the refreshment of sleep, and preserving my life from every fatal disaster. To thee do I offer the chearful tribute of my praise also, for restoring to me the consciousness of my existence, and with it, the delightful persuasion of thy universal providence ; for the renewed use of my reasoning and active powers, and for the prospect of receiving fresh enjoyments. To thee I desire to devote the new portion of time, which

thou art pleased in thy great goodness to allot me, by spending it in a diligent and faithful performance of the duties of life.— These prayers and praises I offer up to thee, in the name of thy son Jesus Christ, professing myself to be his disciple and my expectation of being accepted on the merciful terms of his gospel. By him may there result to thee immortal glory. Amen.

FRIDAY EVENING.

○ Thou greatest and best of all beings !
I offer thee the indispensable tribute of the sincerest praises and thanksgivings: due to the glories of thy nature and to thy goodness to thy creatures. I know, O God, that thy perfections are far exalted above all that can be conceived or expressed by us ; that thy mercies are above all our thanks ; and that thy unalterable attributes stand
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not in need of any homage we can pay. But it becomes us to acknowledge and celebrate them.

The glories of thy nature are the glories of perfect power and perfect holiness, adorned with perfect goodness, and guided by unerring wisdom and knowledge; such glories as are in themselves worthy of our highest admiration and praises; as well as the foundation of all the happiness, we ourselves can possibly enjoy or hope for.

As it becomes us to celebrate the lovely perfections of thy nature, as it is in itself, so are we indispensably obliged to pay thee our most grateful acknowledgments, for the display of those perfections in all thy dispensations towards thy creatures, and for every instance of thy tender regard to us. ! Accept, therefore, O gracious Lord and merciful Father, the poor tribute of my unfeigned thanks for the manifold experiences, which I have had of thy loving kindness, and the many marks I have received
of

of thy undeserved favours. To thee I owe my existence ; and, together with it, all the faculties and powers, that distinguish our nature from that of the lower, animal world. And as it is impossible to conceive any end in thy creating me, and placing me in that rank of creatures, to which I belong, but the glory of communicating thy own happiness in all fitting proportion ; so, when I consider what it is to be made capable of knowing thee, the fountain of all good ; of imitating thee, the original of all perfection ; and of enjoying thy favour, the foundation of all lasting and substantial happiness ; I must acknowledge thy undeserving goodness, and for ever praise thee for making me capable of so inestimable blessings.

I must remember likewise, with the highest gratitude, before thee, that, in order to secure and carry forward this gracious end of our creation the more effectually, it hath pleased thy goodness to send thy beloved Son into the world, to teach, and live, and die,

die, in order to save us from our sins, and to conduct us effectually to our true and everlasting happiness. I bless thee for the divine instructions he hath given his followers, concerning the certain method of obtaining eternal life; for the blameless and perfect example of holiness and patience, he hath set before us; for his humbling himself, even to the death upon the cross, and shedding his blood for the remission of our sins; and for his plain declarations of thy gracious acceptance of all such as sincerely receive him for their master, and heartily endeavour to know, and comply with, his terms. I bless thee for the mighty evidences he gave, that he was truly sent by thee on so gracious an errand, by the purity of his doctrine; by the integrity of his life; by the nature and number of his miracles; by the glory of his resurrection, after an ignominious death; by his ascension into heaven; and by his pouring down from thence the wonderful gift of the holy spirit, in order to the propagation of
his

his religion, and the settlement of his church: by all these arguments, establishing our consciences in peace and truth.

I bless thee, that the joyful sound of thy gospel hath arrived to this part of the world; that it hath here, by the peculiar favour of thy good providence, been reformed from many gross abuses, under which it long laboured; and now lies open to the view and study of all men; that, by thy merciful appointment, I have been called to the knowledge of it, as it is in itself; and so am the better assured of the true way to happiness; the more forcibly engaged to follow after it; and the more likely to obtain great degrees of it, if I be not wanting to myself; for all which instances of thy undeserved and inestimable goodness, no words can sufficiently express the grateful sentiments which ought to fill and possess my soul.

Accept likewise, O God, my hearty and
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unfeigned thanks for the constant regards of thy good providence, towards me, to which I am indebted for many singular and peculiar happinesses. To thee I owe, that I was born in a country, where christianity is securely professed; that I have been instructed in the principles of true religion and virtue; and my mind led to the knowledge of the most useful and important truths; and particularly, that I have been secured, by thy goodness, from many of those great and hazardous trials, which have so often proved fatal to others. To thee I owe whatever opportunities I have enjoyed of improving myself in what is truly praise worthy; whatever peculiar advantages there are in that condition, in which it hath pleased thee to place me with respect to this world, towards the attaining the greatest good and happiness of a reasonable creature. To thee, the great Creator and Governor of the world, I owe all these blessings; and to thee I offer up my sincerest acknowledgements for them.

I bless

I bless thee for that daily care of thy government over this world, by which I have been preserved, ever since I was born, from innumerable dangers: many more than I can number, and many more than I know of. A mercy, which I ought thankfully to acknowledge, not merely with respect to this life, but to a better; as by this means I have still greater opportunities of advancing yet farther in the paths of virtue, and adding an increase to my happiness in the world to come.

I desire likewise to offer up my unfeigned thanks for all those temporal blessings and conveniences, by which thou hast made my passage through this world much more tolerable and easy, than it would otherwise have been; for the use of my reason and understanding preserved to me, without which all other blessings are vain; for that measure of health and strength; that ease and freedom from pain, which I have enjoyed; for the supports of friendship and
society;

society; for the comforts of food, and raiment, and habitation; and for all the good things, with which thou hast in mercy surrounded me, and those in whose good estate I am nearly concerned; whilst so many others pass their lives, under the heavy pressure of the contrary evils.

What can I render unto thee, O Lord, worthy of all the numberless instances of thy favour, which I have experienced? I praise and magnify thy great and glorious name; and acknowledge myself under the strictest and most indispensable obligations to live, and act, in all respects, as becomes one, that hath tasted so largely of thy loving kindness. I profess, O Lord, my hearty resolution of endeavouring to do so; and offer up my sincere desires, that by the consideration of what I have now remembered before thee, I may be led to make returns in some degree suitable to so many, and so great, instances of thy goodness.

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Let the serious contemplation of thy glories and perfections incite me to endeavour constantly to adorn my own nature with those moral perfections, which I acknowledge to be so worthy of praise; engage me to imitate what appears so truly lovely and glorious. Let the consideration of thy merciful design in making me capable of knowing thee, and being eternally happy in thy favour, powerfully move me to make such an use of those faculties, thou hast endowed me with, that they may lead me to a due sense of this happiness, and conduct me safe to the possession of those pleasures, which are at thy right hand. Let thy unspeakable mercy in sending thy son into the world for securing and promoting my happiness, effectually influence me to embrace his offers; to fulfil his commands; to imitate his example; and to live in all respects as becomes his disciple. Let the sense of those peculiar advantages which I have, by thy special favour, enjoyed, lead me to such
a care-

careful use and improvement of them, that they may be the happy occasion of more than ordinary degrees of perfection and glory hereafter.

Let the consideration of thy gracious design in affording me so many temporal good things, and so many comforts, in this imperfect state, influence me to use them all to thy glory, as perishing, uncertain goods; and to be employed for the use and support of others, as well as my own. And let the serious remembrance of all thy great and undeserved goodness to me, open and enlarge my heart towards others; lead me to imitate what I praise and celebrate so much in thee; and teach me to be ready to do good to all; to pity the follies and miseries of mankind; and, as far as I am able, to promote the happiness of all around me, that by such a return to all the instances of thy goodness and mercy, I may shew myself truly sensible of them, and sincerely thankful for them.

Look in great mercy upon the sad estate of that part of mankind, who know not thy nature, nor worship thee, as becomes thy perfections. Put an end to their idolatry and superstition, by shewing them the light and evidence of thy gospel, in its simplicity; and, by bringing them to the knowledge of thy truth, lead them to a capacity of greater degrees of happiness, than they could otherwise arrive at. Have pity likewise on the remains of thy ancient people the Jews; and all others, who are better instructed in the belief and worship of thee, than the pagan world; and guide them to a yet greater degree of true knowledge, by directing their way to the knowledge of thy son, and the practice of his laws; and bringing them, by this means, to the justification and happiness of Christians.

Visit, with a more special grace and favour, the whole Christian world; all who are called by the name of thy Son, and profess his holy religion. Behold, O Lord, a
large

large scene of spiritual evils, worthy of thy gracious and merciful interposition; in many places, the faith, once delivered to the saints in purity and simplicity, enervated by vain and groundless traditions, or darkened by the inventions of men; the worship of thee, O Father, expressly established by thy Son Jesus Christ, in spirit and in truth, overclouded by numberless superstitions, and even destroyed by idolatry itself; the moral laws, which thy Son came to rescue from the corruptions of men and to enforce upon his followers, rendered ineffectual by many human devices, and false notions of religion, set up instead of them; and the progress of thy holy gospel stopped and hindered by the wicked lives, and scandalous behaviour, of those who profess it.

Interpose, I beseech thee, and put an effectual stop to these great and unchristian evils. Confound the devices of all such as uphold, or encourage, any degree of superstition,

flition, for base and secular ends. Give a powerful check to all sorts, and all degrees of persecution and oppression, so scandalous and destructive to thy holy religion, which mistaken or wicked men pretend to promote by such impious methods. Put a stop to all spiritual tyranny, and to all usurpations over the consciences of men; and dissipate those clouds of ignorance, which dispose people to a base and ignominious slavery to the dictates of men, rather than to a rational enquiry into thy holy will, which lies open to them. And above all, exert thy almighty arm in vindication of the cause of virtue; leading all professed Christians to such a sense of the importance of it, as that they may study to adorn their lives with a behaviour, suitable to their holy profession; and recommend it to the experience and approbation of the unbelieving world by the integrity and unblameableness of their conversation.

Particularly grant that all Christians,
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who have departed from the gross corruptions of Popery, may depart entirely from the spirit of it; that, as they profess to make the scripture the rule of faith, so they may without reserve leave it as such to all their neighbours; that, as they have nobly contended for their own religious liberty and Christian rights, so they may not lose the glory of this, by contradicting it in their behaviour towards others; but that they may, by their exemplary deportment, and their steady adherence to the principles of righteousness, peace, and mutual forbearance, manifest to all the world the sincerity of their reformation; and reap the fruit of it, by studying to excel in all that is praiseworthy.

Nor ought I to forget, O great Governor of the universe, the civil estate of the kingdoms of the earth. Put an end, O Lord, at length to the disorders and confusions, occasioned by the weak and ambitious lords of this world; and shew thyself indeed,

deed, the King of kings, and Lord of lords. Permit no longer the happiness of human society to be, in any part of thy creation, ruined and laid waste by the inferior government of men, which was instituted solely for the support and comfort of it. Bring public disgrace and confusion, upon all tyrants and oppressors, and honour, with particular marks of thy favour, all Princes, who sincerely study to answer the ends of their institution; that so, the triumphs of insatiable ambition may at length cease from the earth, and the blessings of good government be felt throughout the world.

Let the praises and thanksgivings, which my heart hath now sent up, as the homage due to thy perfections and goodness, be acceptable to thee. And reject not the intercessions I have made for the temporal and eternal happiness of all my fellow creatures.

And now, O Lord, take me, I once
more

more entreat thee, into thy powerful and wise protection during the hours of darkness and silence ; and permit me, after a night of undisturbed repose, to see the light of another day in health and peace ; and the praise of all shall be thine for ever. Amen.

SATURDAY MORNING.

ADORABLE God ! I come to thee with a firm belief of thy being and providence, the profoundest veneration for thy matchless excellencies, the fullest conviction of my absolute dependence on thee for life, and breath, and all things, and a most grateful sense of thy stupendous condescension and mercy in encouraging me to call upon thee as a kind father, ever disposed to give good things to thy children, who ask thee for them. I desire now and at all times to worship thee, who art a spirit, in spirit and in truth ; and
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I rejoice in the thought, that thou art the rewarder of all those, who diligently seek thee.

Innumerable are the benefits, for which I am bound to praise and magnify thy great and glorious name. All I am, all I have, all I hope for, I owe entirely to thee. Thou alone art the author and preserver of my being, with its various capacities and powers: thou alone appointest my lot. Thou hast made the earth, on which I dwell, by thy power, established the world by thy wisdom, and stretched out the heavens by thy discretion; and all that the surrounding creation, animate and inanimate, administers, in any way, to my support, comfort, entertainment, or instruction, is thy gift alone. Without a teacher, counsellor, or helper thou didst at first contrive, produce, and arrange all the parts of nature, and settle all its laws; and without a peer, rival, or opponent thou reignest throughout the universe, and dost all thy pleasure. It was thou also, who spakest in time past to the fathers by the prophets, and
who

who in these last days hast spoken to mankind at large by thy son. Whatever has been supernaturally communicated to any portion of the human race for their instruction, reformation, edification in righteousness, and final salvation, proceeded from thee, the father of lights, from whom alone cometh down every good and perfect gift. To thee, therefore, as the sole original fountain of all my mercies, relating to the concerns of time and eternity, through whatever channels conveyed to me, I now offer up the humble tribute of my praise from a heart, filled with inexpressible gratitude and the deepest sense of thy unmerited goodness.

To my mind, reflecting on thy boundless and never-failing love, thy supreme authority, and indisputable right to the services of all thy creatures, my disobedience to thee presents itself under the dark colours of base ingratitude and shameful presumption. I cannot plead before thee an ignorance of my duty in extenuation of my crimes. I
have

have nothing to plead but thy mercy, to which I fly for pardon, with, I trust, a sincerely penitent mind, a disposition to forgive all my enemies, and a serious and deliberate intention of keeping henceforth thy commandments. O most gracious God! impute not to me the sins of my former days; cleanse me from all my iniquity; and help me to carry the good purpose I have now formed into complete execution.

I thank thee for the safe and refreshing slumbers of another night, for the restoration of my mental and bodily powers this morning, and for the opportunity, afforded me by the prolongation of life, of ascertaining the sincerity of my repentance and the strength of my good resolutions, and of acquiring a greater preparation for future happiness. May I go from this religious exercise better qualified to withstand the temptations, to perform the duties, to bear the evils, and to enjoy the innocent pleasures of life. Impressed with an habitual
sense

sense of thy constant inspection and of my accountableness to thee, may I never allow myself to overlook any duty, which thou hast required me to discharge, or to suffer the force of the obligation which I am under to perform it, to be lessened, in my apprehension, by any fancy or passion of my own mind, the suggestion of others, or a sight of the common practice of the world. Always remembering, that the rule of conduct which thou hast prescribed me, is unalterable, and that a deviation from any part of it will render me obnoxious to thy displeasure, may I keep my attention fixed upon the whole of it, and follow in all things its directions, fearless of the sneers, censures, or persecution of men, and animated by the prospect of thy approbation and an eternal reward. May supreme love to thee, the best of all beings, and disinterested benevolence to all mankind, co-operate with a regard to my own eternal well-being, to determine me at all times to promote thy glory, and the good of my fellow-

creatures around me, to the utmost of my power. From the uniform pursuit of such a conduct let nothing be able to divert me. With a conviction, thoroughly settled in my mind, that vice is a stain and reproach, and virtue an ornament and honour to human nature, may I act in every private pursuit, and in all my business and intercourse with society, equally solicitous, wherever I may be, or whatsoever I may be about, to approve myself to thee, the omnipresent and omniscient Deity, and to my own conscience. Making it my first and highest concern to cherish and strengthen all worthy principles in my mind, and to follow their guidance in all the actions of my life, may I indulge no distressing anxiety about the events of time, but relying with full confidence on thy paternal care, enjoy, with thankfulness and moderation, all the bounties, and submit, with patience and an undoubting expectation of a happy issue, to all the afflictive dispensations of thy providence.

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O common Father of the whole human race! bring those, who know thee not and call not upon thy name, to the belief and acknowledgment of thy being, perfections, and government, to an acquaintance with the truth as it is in Jesus, and to the observance of thy righteous laws. Let the fulness of the gentiles come in, and all Israel be saved. With the gospel cause useful science of every sort to be more and more widely diffusing its light, and every where in its progress meliorating the moral, civil, and political conditions of mankind. Put an end to all persecution, usurpation of thy authority, and spiritual thralldom, in the christian world. May all professors of the gospel come to own thee alone to be their father, and Christ alone to be their master, in divine things; endeavour to edify one another in knowledge, faith, and holiness; love, as brethren, with a pure and generous affection; and be careful to depart from all iniquity.

Bless my native country with peace, plenty, and prosperity. Assist it Legislators in forming, and its Magistrates in executing, laws, that effectual provision may be made for the just punishment of evil doers, and the praise and protection of them that do well. Dispose the ministers of the gospel among us to give attendance to reading, exhortation, and doctrine; to instruct opposers of the truth with meekness; to be examples to believers in word, in conversation, in charity, in spirit, in faith, in purity. Give us all an affecting sense of our sinfulness and demerit; remove from among us whatever exposes us to the danger of incurring thy heavier judgements; and continue to us all our forfeited privileges and advantages.— May we all be faithful in the discharge of every duty, arising from our respective ages, ranks, relations, employments, and any other permanent or occasional circumstances in life, and thus contribute in proportion to our several abilities to the common welfare, enjoy individually, in the present

sent state, that peace of mind, which cannot be taken from us, and receive hereafter from our judge a crown of unfading glory.

To thy unerring disposal I now commend myself. If it be thy will, direct my steps in safety through the day; prosper my honest labours; and bring me again to the footstool of thy throne in the evening, still blessed with health, ease, and comfort. But whatever events await me on this or any future day of my life, may they find me prepared to improve them aright.

And now, O God, my hope is in thee. Leave me not, neither forsake me, O God of my salvation! Be my guide even unto death, and my portion for ever; and thine for ever be the praise. Amen.

SATURDAY EVENING.

ETERNAL God! thou alone art possessed of underived, absolutely perfect,
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and immutable excellence of nature and character. Whatever exists throughout the boundless regions of space derived its being from thee; was assigned by thee its place and uses in thy creation; and is every moment accomplishing, under thy unerring direction, the ends intended by thy wisdom and goodness to be answered by it. Thou, O Lord, art great, and doest wondrous things: thou art God alone.

I bless thee, the creator, proprietor, and ruler of all things, for conscious existence, for the rank and situation allotted me among thy works, and for the capacity and means of enjoyment, with which I have been furnished. Thou hast made and fashioned me; given me senses, appetites, and understandings; and appointed the circumstances of my condition. All human beings and all inferiour creatures, that have in any way contributed to my welfare, have been instruments employed by thee for my good. While I desire to cherish a grateful sense of
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the kindness of benefactors, whom thou hast rendered capable of serving me from inclination and choice, I hold myself bound to look beyond all second causes whatever to thee, the first, ever-acting, and universal cause, and to adore and magnify thy skill and benevolence, manifested in the contrivance and disposal of those causes, and in their operation for my benefit. By whatever means the preservation of my life, health, ease, or comfort has been immediately effected, I most thankfully ascribe it to the constant agency of thy invisible hand.

I bless thee, the great fountain of all intelligence and father of lights, for all the helps and advantages granted me for attaining knowledge and goodness. Thou bestowest upon every man the measure of understanding, which he possesses, and providest him with all the means and opportunities of making intellectual and moral improvement himself, and of aiding others to do the same, which he enjoys. To thee,
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therefore, I pay my grateful acknowledgments for all the assistance in the pursuit of useful science and virtue, which thou hast imparted to me through the channel of friends, teachers, books, or conversation. But I bless thee most of all for the light, consolation, and hope, which thou hast put it into my power to obtain by a frequent and attentive perusal of the contents of the sacred volume, by serious meditation upon them, and by an impartial and diligent use of them in the regulation of my faith, temper, and practice. O adorable Fountain of wisdom and love! my lips cannot express the gratitude I feel for being brought acquainted with the discoveries, relating to thy glorious perfections, thy supreme and unrivalled dominion throughout the universe, the principles of thy moral government, and the duties and prospects of mankind, which thou hast condescended to make by Revelation. Graciously deign, omniscient God, to accept the thankfulness for all thy mercies, with which thou be-
holdest

holdest my heart to be now filled, but which I have no words adequately to describe. O that to cherish this thankfulness, and to act upon all occasions as becomes one, who feels it, may be henceforth my uniform endeavour and delight.

With deep remorse I confess unto thee, O compassionate Father, that in past life I have been far from taking due pains to cultivate an habitually grateful frame of mind towards thee, and a constant disposition to yield an unreserved obedience and submission to thy will. In the midst of thy favours my mind has frequently been but little impressed with a sense of thy goodness. I have lived too much as if I had been independent of thy care and bounty, and had been indebted for the blessings I have enjoyed to my own skill, labour, and prudence alone. I have acted in many instances as if I had thought, that I was not accountable to thee for my conduct, or obliged to be satisfied with thy allotments, but had a right
to

to follow my own inclinations and the devices of my own heart in the use of thy favours, and to murmur at thy dealings, when any of them have been withdrawn. Many are the circumstances, by which the guilt of my ingratitude and disobedience has been highly aggravated. Thou hast been prolonging my life, at the very time that I have been forfeiting it by my transgressions; crowning that life with thy loving kindness, at the very time that I have been unmindful of thy benefits and abusing them; and continuing to speak to me by the voice of conscience, providence, and revelation, at the very time that I have been refusing to listen to the advice and warnings, suggested by either. O merciful God! accept the sacrifice of a broken and contrite heart, which I now offer up at the footstool of thy throne; cast my sins behind thy back, and hide thy face from them for ever.

I adore thee for all thy past forbearance and long-suffering. May I retire from this
act

act of devotion fully resolved to make it appear by my future behaviour, that thy goodness, in bearing with me so long, has led me to sincere repentance. May the light, in which, at this moment of solemn intercourse with thee, the just and holy God, and the great searcher of hearts, I view all sin, inspire me with an invincible and permanent abhorrence of it, under whatever disguise it may assume. That I may not only be kept from sinning against thee, and putting thy patience to a fresh trial, but also be incited to act in such a manner, as will give me rational ground to hope, that my past offences are pardoned; and that I am an object of thy favour, may I be assiduous in the use of all proper means to form just ideas of things, and to fix good principles in my mind. As in the precepts which Jesus taught, the pattern which he exhibited, and the motives, by which he was influenced, thou hast clearly shewn me, in what manner and with what views I must act in order to please thee, may I carefully
attend

attend to his instructions and example. Acknowledging his divine authority, may I cheerfully submit to be governed by his laws; contemplating the illustrious character, which, made in all things like unto his brethren and tempted in all points as they are, he uniformly supported, may I feel myself raised above all the allurements and terrors of the world; and firmly believing his advancement to a state of glory and happiness to be a pledge of the advancement of his genuine disciples to a similar state, may I be steadfast, unmoveable, always abounding in the work, which thou hast set me to do, confident that I shall then be glorified, with my exalted forerunner, by thee, the impartial rewarder of all thy faithful servants. Seeing in the life and conversation of Jesus the efficacy of those principles, by which he was actuated, may I be induced to cultivate the same. May a supreme love and reverence for thee, a constant zeal for thy glory, an inviolable attachment to the cause of truth and righteousness, and an unbounded

bounded and inextinguishable benevolence to mankind rule in my mind, as they did in his. Following the impulse of these pure, sublime, and ennobling principles in all, that I have to do with thee, my God, and with my fellow creatures around me, may I pass through all the scenes of remaining life and the conflict with death, rejoicing in thee, as the infallible judge of what is best for me, and my future everlasting portion.

O benevolent Father of the whole human race, and righteous Lord of all the earth ! so order the affairs of this world by thy wise and good providence, that the knowledge, virtue and happiness of its inhabitants may be every where increasing. For this purpose open a way for the universal propagation of unadulterated Christianity and of all important truth, and cause them to be accompanied every where in their progress with their proper and genuine fruits.

Promote the best interests of my native
K country.

country. Bless the King, the Queen, and all the Royal Family. May they be examples and patrons of all virtue. Let the throne be always surrounded with men of the soundest judgement and understanding, the strictest honour and fidelity. Let authority be rightly exercised by all, who possess it, and all the influence of station, rank, and wealth be on the side of religion, integrity, and holiness. Reform all our errors, follies, and vices; preserve to us undiminished all our civil and religious privileges and advantages; and continue to us the gifts of thy bounty. Give success to the well-meant and fair endeavours of the ministers of the gospel, and of the teachers in public and private seminaries of learning, to remove ignorance, diffuse knowledge, and inspire a love of truth and goodness. Dispose all to contribute, according to their respective abilities, to the improvement of one another in mind and outward condition.

Compassionate the cases of all afflicted
per-

persons ; render their sufferings productive of their spiritual benefit ; and in thy due time work out deliverance for them. Bestow on my relations, friends and benefactors whatever they may stand in need of to support and comfort them here, and to fit them for eternal life hereafter. Let my enemies, to whom I would return good for evil, receive thy forgiveness ; and bring them and me to a happy union in the future abode of peace, harmony, and love.

To thee, the kind guardian of my past days, I now look for protection through the night before me. Grant me unruffled slumbers, and watch over me in the defenceless hours of sleep. Should it please thee to raise me up in the morning capable of discharging the duties of life, to thee may I gratefully renew the consecration of my restored powers, and in thy service henceforth employ them, that in the morning of the resurrection I may rise to dwell in thy blissful presence with Jesus and his saints for ever. Amen.

SHORTER PRAYERS FOR MORNING
AND EVENING.

FOR THE MORNING.

O LORD, to whom I owe my life and every comfort of it, I most sincerely pray that I may live always mindful of my dependence upon thee, and the mercies I have received from thee. May I consider, that no action, word or thought of mine is unknown to thee; and therefore be at all times careful to think, to speak and to do what is right. As I hope to be eternally happy, may I seriously attend to those duties which must qualify me for being so.— Grant that I may keep it always uppermost in my thoughts, that thy favour is only to be obtained by the holiness of my life, and by doing in it all the good in my power. Let it be ever in my heart to do all kind
offices

offices and to promote peace and happiness among my neighbours. May I be true and faithful to all my engagements; especially to the promises and vows of obedience made to thee. May I be careful to govern my passions—to correct in myself every vicious inclination—to keep my body in temperance and chastity—to be true and honest in all my dealings—and to do to others what I should in their case expect them to do unto me. Give me health and strength cheerfully to go through the duties of my calling. Bless the labour of my hands, and accept of my honest industry, as a part of the duty I owe to thee, as well as to myself, my relatives, and my country. Let no temptations of pleasure or of profit rob me of my honesty and virtue. In thy favour and the hope of thy eternal mercy I shall be happy in whatever station of life thou art pleased to place me. Let this hope, founded on the gospel of thy Son, be my comfort, my refuge, and support in all circumstances. Amen.

FOR THE EVENING.

O LORD, who hast preserved me this day, I bleſs thee for thus continuing thy care of and goodneſs towards me. Grant that I may ſhew my thankfulneſs by my ſincere endeavours to perform thy will in all things. I moſt humbly beg forgivenneſs of every ſin that I have committed; and it is likewise my moſt earneſt prayer, that I may never ſo dangerously deceive myſelf, as to think thou wilt forgive my ſins, if I do not forſake them. Let it be my firmeſt belief that nothing can recommend me to thy favour, if I do not lead an holy and uſeful life; and that when I allow myſelf in any kind of guilt, even my prayers will be an abomination to thee. Enable me ſo to live; as always in thy preſence: and ſince all my actions and thoughts are known to thee, let me neither in deed or will be guilty of any thing that can diſpleaſe thee. Enable me to improve in virtue and goodneſs; to correct in myſelf every bad habit, and to reſiſt every vicious inclination. May nothing diſturb
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my rest this night. Vouchsafe me such refreshing sleep, as may fit me for the duties of the following day. Thou alone knowest how near my death may be; and as every day brings me nearer to it, grant that I may become every day fitter for it. Prosper all who have done me good: pardon all who have done me evil: and grant that we may at last meet in peace and love, in thy everlasting kingdom, through Jesus Christ our Lord and Saviour; in whose name and words, I farther pray: "Our Father, which art in heaven, hallowed be thy name; thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever and ever. Amen."

FOR

FOR THE MORNING:

○ LORD God Almighty! Before the thoughts of this world find any place in my heart, I desire to lay hold on the first opportunity, which this day affords to worship thee my great Creator, and righteous Governor. I adore the perfections of thy nature and acknowledge thy undeserved goodness to me. I bless thee for every instance of it, through my whole life; and at this time particularly, for the watchful care of thy providence, by which I have been secured from the dangers of the last night. Of thee alone, as the father and judge of mankind, I implore the pardon of every wilful transgression, and of every omission of known duty, which I have fallen into, in any part of my past life; I beg this upon those terms only, which the holiness of thy nature and the declarations of the gospel have marked out to sinful creatures. In thy presence, O God, I acknowledge myself to be thy creature, and thy servant, and a disciple of thy Son Jesus Christ.

Christ. Conformably to these relations, and impressed with corresponding sentiments of duty, gratitude and interest, may I sincerely search out and perform thy whole will, and never designedly transgress thy sacred laws. Professing my entire dependence upon thy wisdom, power, and goodness, I humbly beg the continuance of thy fatherly favour and love. Defend me, I beseech thee, this day from every danger and calamity: guard me by the dispositions of thy good providence, from all the ways of sin, and lead me forward in all the paths of virtue and piety, to the perfection of a reasonable and moral agent here, and to the happiness prepared for the righteous in the world above. Accept, O God, my first humble offerings of this day, according to the essential goodness of thy own nature, and the declarations of thy word by Jesus Christ. Amen.

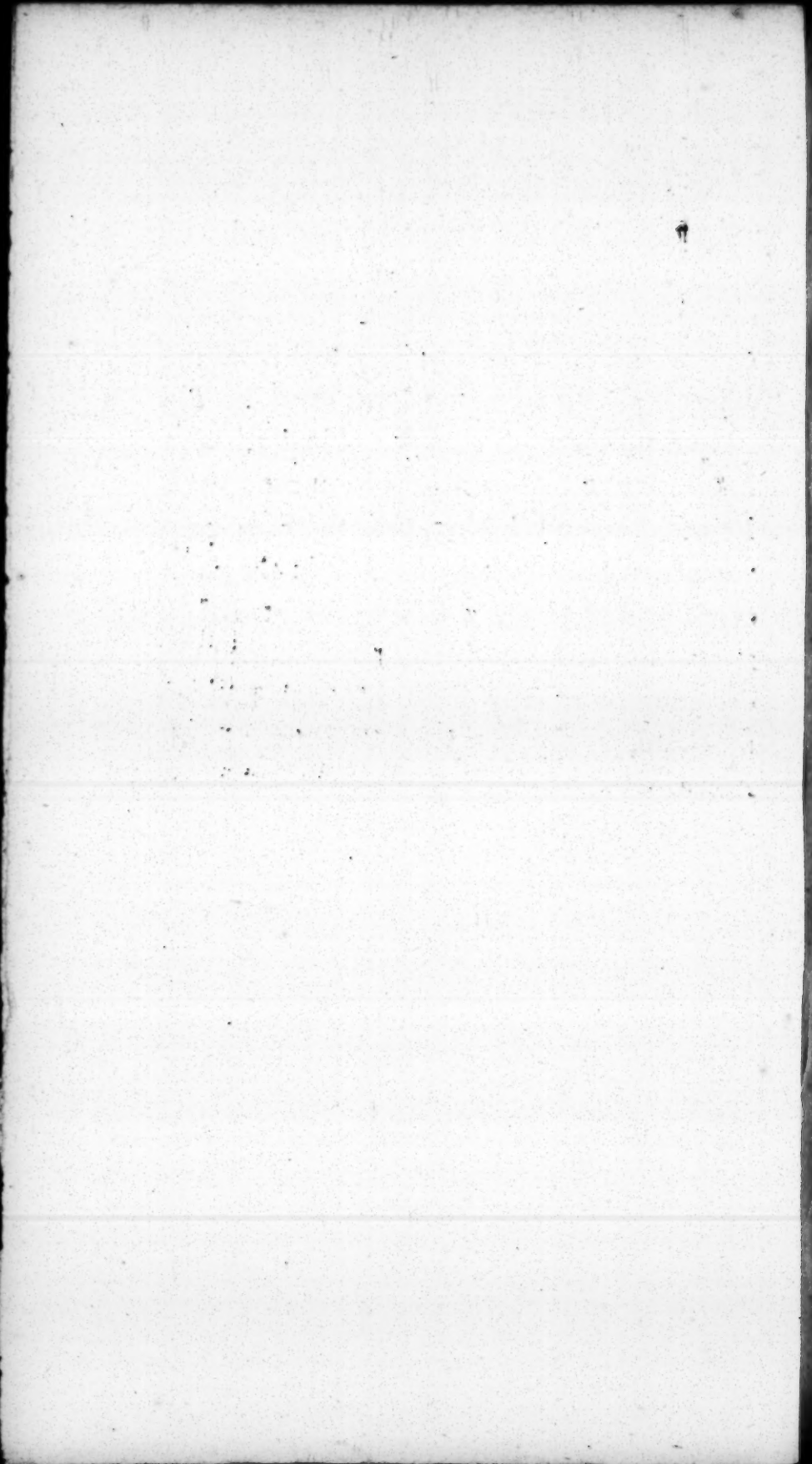
FOR

FOR THE EVENING.

O GOD, my great creator, preserver, and benefactor ! I approach thee with the sincerest reverence and humility to pay the last acknowledgements of this day to thee, before my eyes are closed with sleep. I praise and magnify thy name for all thy mercies ; and particularly at this time for thy preservation of me through the past day, and for that care and guidance of thy merciful providence, which hath defended me from the numerous evils, natural and moral, with which this imperfect world so much abounds: For all the good and happiness I enjoy, I render unto thee my unfeigned thanksgivings; and at the same time I would take shame to myself for my disobedience and base ingratitude towards thee. May I truly repent of all my wilful imperfections and failings, and of all my transgressions and neglects of thy law and my duty ; and may it please thee of thy fatherly goodness and mercy, to pardon all my past sins. Forgive, I beseech thee,

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on the terms of thy Son's gospel, whatsoever thou hast seen amiss in my temper and conduct, during the day past; and take me into thy care and protection through this night. Defend me, if it be thy holy will from the designs of evil men, and from every hurtful and uncomfortable disaster. Finally, both for myself and all in whom I am concerned, I pray, heavenly Father, that thy good providence may continually keep us in the paths of virtue and piety, and bring us at last to eternal life and happiness, according to the declarations of thy goodness and love to mankind, by thy Son Jesus Christ our Lord. Amen.



PRAYERS ON PARTICULAR SUBJECTS.

For the Use of INDIVIDUALS.

ON MAN'S NATURAL POWER TO FIND OUT GOD.

O Eternal and sovereign spirit, who art the light and life of the world ! I cannot but esteem it an eminent distinction, which thou hast conferred upon our nature, that we are capable of knowing thee, the centre of all perfection, and the source of all good. Thy works, O God, are immense, full of wonder, and demanding everlasting praise. And to vary the scenes of existence, for the largest and most diffusive communication of good, thou hast been pleased to form innumerable other beings, besides mankind, endued with life and sense ; who, through the imperfection of their make, can neither discern thy power

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which upholds, thy presence which animates, nor thy kind and gracious influence, that cheers and comforts their frame.

But thou hast implanted a spirit in man, to which thy almighty inspiration hath given superior measures of understanding. And I pray that this noblest part of my composition may never sink so far below its dignity, and the end of its peculiar creation; that it may never fall into such a state of error and wretchedness, as to be alienated from thy service and honour. Fix in me a steady conviction, that from my natural capacity of knowing thee, my most refined pleasures and surest supports spring; and that these, while I am fitly disposed to receive and enjoy them, and thou, O God, who inhabitest eternity, continuest to exist, can never fail. Impress these thoughts ever upon my mind, that all virtue, by resulting from thy all-wise constitution of nature, is more firmly established, as an universal and unalterable tie; that its beauty and excellence are
more

more clearly illustrated, and its authority more strongly enforced, by its being a law of thy supreme government; that all power, honour, order, every thing great and good, every thing lovely and desirable, are contained in, and must be originally derived from, thee.

And under a deep sense of this most sure and important truth, that without the belief of thy being, and watchful providence, utter uncertainty of happiness, and apprehensions full of dread, must be diffused throughout the whole moral world, I have the highest reason to rejoice, O thou first, all-creating power, that thy bright and glorious footsteps, and the evidences of thy being, engraven in shining characters, may be distinctly traced, through every part of the vast system of nature. By the numberless effects of intelligence and power which I clearly see, not one of which could be the cause of its own existence, I am necessarily led to acknowledge and adore thee, as the first and

universal cause, the maker of heaven and earth, and of all things visible and invisible; the former of all material substances, and the father of all spirits. And as the whole of this stupendous fabric was thy designed and free production, so, to convince us, that every thing in it is continually dependent upon thee, thou hast made it, in all its parts, and with all its beauties, efficacies, connections, and uses, unfixed and fluctuating, and subject to infinite changes; so that thou canst alter as thou pleasest, or destroy in an instant, all that thy right hand of power and majesty hath formed. To thee, therefore, would I always direct my views, O self-existent God, who wast unchangeably the same, before the mountains were brought forth, or ever the foundations of the world were laid, to support **my** frame, and uphold that being, which **thou** hast been pleased to vouchsafe unto me, and to preserve me, by humble acquiescence and duty, inseparately united to thee, and in the enjoyment of a dignity and happiness suited to my rank, for ever.

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Let me, with profound devotion, celebrate thy praise, for the greatness of thy majesty and wisdom, displayed in the immensity of the works of nature, their correspondence to each other, their exact proportions; in the exquisite structure of particulars, and the harmonious order, and magnificent composition of the whole. All thy works, O God, praise thee: the blessed inhabitants of heaven, who have been witnesses to the wonders of thy creating might, magnify thee; and may all thy rational creatures, as if inspired by one spirit, join in this holy act of adoration, and say, thou art worthy, O Lord, who sittest upon the throne, and livest for ever and ever, to receive glory, and honour, and power: For thou hast created all things, and for thy pleasure they are, and were, created. Amen.

ON THE SAME SUBJECT.

○ THOU great cause and author of nature! Having discovered that thou art,
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and in some measure, what thou art, I commit myself to thy continual guidance and direction. Do thou, whose all powerful word did at first command light to arise out of darkness, assist my sincere and humble enquiries, that I may find out more of thee, and be led on to discern more distinctly, what attributes I ought to ascribe to thee. Dispel, in part, my ignorance, and those clouds of error, that are apt to attend my most serious and impartial reasonings, upon a subject so sublime, and, in its full extent of glory, so incomprehensible. And from what I certainly know of thy wonderful works, let me learn a rational submission and confidence in thee, as to those innumerable other things, that at present remain concealed from me, and wrapped up in darkness. Let not pride and presumption mislead me. Let not low and irregular passions debase and enfeeble my understanding. Let not any corrupt prejudice darken my mind, and intercept my views of thee. Let not superstition, by disturbing my imagination, and alarming my fears,

fears, betray me into any dishonourable and impious conceptions of thee, by placing on thy eternal throne of supremacy, an idol, whom I cannot truly reverence, or an object of horror that I cannot love. But be pleased to grant, O Father of our spirits, that, so far as our faculties can extend, I may see thee as thou art, and form just and worthy notions of thy infinite excellence. May my knowledge of thee purify and elevate my heart, and make me partaker of a divine nature.

And whilst thy eternity, and self origination, astonishing and unfathomable attributes! fill my soul with admiration and a solemn awe, let me not bewilder myself in bold conjectures and vain attempts to explain, what is so far beyond the utmost scope of my reason. But let me be contented with knowing this much, and animated to pursue steadily the great end of my being, by this pleasing reflection, that there is, and will continue to be for ever, a wise, just, and good principle of eternal and resistless power, to preside
over

over, dispose, and guide to happiness, the universe of rational beings.

And as thou, O Lord, art in thyself, in thy essential attributes, such let my principles of religion always be ; despising all weak and trivial mixtures, disclaiming every thing unsocial, every thing gloomy and terrifying, (unless to wilful and incorrigible vice) that it may appear in a light, honourable to thee, the universal creator, and friendly to all thy creatures. By a conduct, strictly conformable to the rules of such a religion as this, so rational, wise, and in all respects worthy of thee, may I find that favour in thy sight, which the light of nature teaches me to hope for, and which in the last ages of the world thou hast expressly promised, by Jesus Christ ; through whom I would offer up to thee my supreme praises, and everlasting homage. Amen.

ON THE UNITY OF GOD.

O Thou infinite Creator of the world !
 As thy being, thy eternal power and
 godhead, have, from the beginning of the
 world, been clearly seen, being understood
 by the things that are made, I likewise ac-
 knowledge, that all nature loudly proclaims
 thee to be the only living and true God ;
 God in heaven above, and upon the earth
 beneath, and throughout all worlds ; and
 that there is none besides thee. Thou didst
 stretch out the heavens alone, and hang the
 earth upon nothing ; and by reason of thy
 necessary being, thy independence, and im-
 mensity, thy supreme power, and wisdom,
 thou art capable of creating all possible
 worlds, nor can any of thy works be rendered
 more complete, and admirable.

I therefore, the creature of thy power,
 and thy reasonable offspring, whom thou
 hast made capable of celebrating thy praises,
 do

do most humbly adore thee, as only good, only holy ; as the father of the intellectual and moral world, and the blessed and only potentate, who rulest supreme over all, and who alone hast immortality. Both good and evil spring from thee ; thou formest the light and the darkness ; thou makest peace and createst evil. And all these mixed scenes I humbly acknowledge to be wisest and best upon the whole ; and most exactly fitted to the different powers, and circumstances of thy creatures.

And I devoutly pray, O thou first and greatest of all beings, absolutely perfect, that to thee alone I may solemnly and everlastingly devote myself, and consecrate the noblest powers of my soul. Let me not degrade thy transcendent majesty, nor stain thy matchless glory, by imagining that any, either in heaven, or in earth, can be likened to, or compared with, thee. Let my hope and confidence ultimately centre in thee, as the source, from whence all my comfort must

must flow; as the original fountain of mercy and the only sovereign dispenser of happiness and misery to me, and to the whole creation. May I approach thy throne for greater degrees of wisdom and purity; for the supply of my various wants; to relieve and succour me under all my distresses; to overlook my involuntary errors; to pardon, upon my sincere contrition and repentance, my more gross and heinous crimes; and to concur with my diligent and faithful endeavours to strengthen my soul; and correct every thing that is amiss; that I may be thoroughly purged from all vicious habits and passions, and may acquire a steady and invincible resolution to improve in universal virtue, and in a nearer and brighter resemblance of thee. In this way alone, O thou only God and Father of all, do I presume to implore thy favour. Do thou graciously enable me to be a worker together with thee, that I may in my inward temper, be rendered a fit object of thy mercy. Afford me the communications of thy grace, only in
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that measure and degree, which is most wise and fit, honourable to thy perfections, and consistent with the general rules of thy moral government. May I venerate and stand in awe of thee. May I be contented and patient under all events, consenting to be governed wholly by thy laws, and acquiescing, with the most entire submission, in all the dispensations of thy providence; being firmly persuaded, that as thou art the sole, self-existent, first cause, and the uncontrollable disposer of all things throughout the universe, all other powers, all secondary causes subsist every moment by thy continual influence; that there is, and can be, but one ultimate end of creation, and providence, pursued through the several periods of time, and to all eternity; and that nature, in all its operations, and the highest and brightest orders of intelligent spirits are only thy ministers to execute thy vast designs.

I would therefore rejoice in thee always,
O thou one supreme, whose spirit animates,
and

and acts unrestrained, to the utmost bounds of all worlds. In thee, O God, I rejoice, who maintainest one uniform order in the government of the moral world, and hast fixed but one universal and unchangeable law of all rational beings; that in every nation, they that truly fear thee, and, according to the degrees of light and the advantages which they severally enjoy, work righteousness, may find acceptance with thee.— To thee therefore, with whom alone is the fountain of life, who makest order to spring from confusion, and good from evil, and hast so graciously established one certain method, by which all mankind may secure thy favour; to thee, who livest and reignest, ever one God, I desire, as thy reasonable creature, and in the name of Christ, to ascribe supreme, unrivalled, and everlasting praises! Amen.

ON THE SPIRITUALITY OF THE DIVINE
NATURE.

O God, in this imperfect, limited state of our knowledge, and surrounded as we are with darkness, I desire always to seek after thee with reverence and humility, and to continue my searches with ardour and earnestness of spirit; that I may trace some of thy footsteps, and get glimmering notices of thee, where I can never fully comprehend thee.

I am, notwithstanding this, thankful for the rank of my nature, which thou hast placed amongst the noblest orders of thy creatures. And, that I may not err through the weakness of my reason, being placed at such a distance from the light of thy throne, may I take the utmost care never to ascribe to thee any properties, that have the least appearance of limitation or defect. I see nothing in the whole material world, that can give me the faintest idea, or yield the
most

most distant resemblance, of what thou art, or of the sublime, ineffable manner, in which thou existest. All these scenes, so astonishing, grand, and splendid, and shining with numberless beauties, are unintelligent, inactive, fading, transitory, and liable to an entire decay and dissolution; and reasonable beings alone bear any impressions of thy image. I am led therefore, in order to express in the most just and proper manner, the exalted veneration, which I have of thy matchless glory, to adore thee as a refined and perfect spirit, without bodily parts, sensations, or passions.

O thou great incomprehensible, whom no man hath seen, nor can see, whose voice no one hath heard at any time, nor seen thy shape, suffer me not to be so wilfully infatuated, as to worship thee, who art a pure and infinite spirit, by sensible images, or visible symbols of thy presence and glory, which thou hast not prescribed. But conceiving of thee, as incapable of being in the

least degree impreſt by outward ſhew and oſtentation, let me worſhip thee with an enlightened underſtanding, and an uncorrupted ſincerity; and recommend all my adorations, prayers, and thankſgivings, to thy acceptance and favourable regard, by the purity of my ſoul, and the ſtrict and conſtant virtue and goodneſs of my life. Let all the acts of devotion, which I preſume to offer up unto thee, not conſiſt in mere bodily proſtrations and ſervices, nor in heat of fancy, and the raptures of wild enthuſiaſm; but be ſober, calm, and rational. May they be in all reſpects ſo formed, and ſo conducted, as to be worthy to be preſented to a being of unerring and boundleſs wiſdom.— Thus, O Father of my ſpirit, may I be of the number of thoſe, whom thou ſeekeſt and requireſt to worſhip thee. And grant, above all, that my moſt ſolemn offices of religion may not, by corrupt views, or impure mixtures of diſſimulation and hypocrify, be rendered an abomination in thy ſight; but let me offer up continually holy, ſublime, and
ſpiritual

spiritual sacrifices, acceptable through Jesus Christ, to thee, O King eternal, immortal, and invisible; to whom belong universal dominion and glory. Amen.

ON THE OMNISCIENCE OF GOD.

○ Lord, most wonderful in all thy perfections! As thou art God from everlasting to everlasting, and didst, in the beginning, lay the foundations of the earth, and the heavens are the works of thy hands; so earth, air, and sea, and the heaven of heavens, cannot contain thee. Thou not only art, and always must be, present with every part of the real universe of beings, and wherever any part of thy own creation subsists; thy preserving providence, thy animating spirit, thy efficacious influence diffused through the whole, not only supports the worlds that now are; but as thou existest in the infinite spaces beyond the utmost

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bounds

bounds of all worlds, thou must be capable of unlimited exertions of thy power and goodness, and of creating new orders of intelligent beings to praise thee, and to be made happy by thee for ever.

And, as closely connected with thy omnipresence, I adore thy amazing knowledge, which reaches to, perceives with an infallible certainty, and thoroughly comprehends, all subjects that are capable of being known; which is completely acquainted with whatever does, or can exist; and with whatever is, or can be, true, with respect to all beings, and all the properties and circumstances of things.

I acknowledge, in this respect, as well as in all others, the infinite distance, that there is between thee and us; and that the most exalted of mankind, from their own experience, and the operations of their own powers, cannot rise to the least distinct conception of the manner, in which thy infinite under-

understanding discerns the most minute parts of nature, and much less, how it takes in at once the vast expanse of the creation, and in one view comprehends all the possibilities of things. I acknowledge, that by what passes within myself, I can learn little more, than that the wonderful ways of thee, O God, who art perfect in knowledge, are by us inscrutable, and infinitely remote from our circumscribed and scanty faculties. I desire therefore, with the deepest humility, to worship before the throne of thy infinity; being fully convinced, that I can then only entertain worthy and respectful sentiments, though still infinitely disproportioned to the subject, when I raise thy Divine Omniscience, as far as is possible, above the utmost efforts of all created understanding; and suppose it, in the height, and depth, and glorious extent in which thou possessest it, to be incommunicable not to us only, but to all finite natures.

Thy knowledge, O God, is unclouded
and

and universal light, in which thou fittest enthroned ; though with respect to us clouds and darkness are round about thee. Let the angels of light praise thee, to whom thou hast been pleased to communicate more extensive capacities, for discovering the wonders of thy omniscience. And let all mankind cheerfully join, to those of the bright celestial hosts, that are round about thy throne, their fainter and more imperfect praises : esteeming it their honour, and the most worthy employment and exaltation of their faculties, to bear a part in this glorious harmony. Let earth unite with heaven, in rendering the homage that is due to thee, whose judgements are unsearchable, and thy ways past finding out.

Nature, in its most hidden recesses, lies all unveiled and open to thy view ; for she is thy creature. All things that now are, and the present actual scene of things must for ever be entirely subject to thy clear and infallible discernment : thine eyes, O Lord,
are

are in every place; thou lookest to the ends of the earth, and seeest under the whole heaven. Equally known likewise, to thy infinite understanding, are all past events: all thy own works, and all the designs and actions of thy creatures, from the beginning of the world.

But, O God, when I carry my devout contemplations beyond all this, and adore thy stupendous omniscience, not only as reaching to all the present and the past, even to the utmost limits of the universe; but perceiving as distinctly, as if they were present, remote and dark futurities, and giving a kind of determinate being, in thy vast unbounded mind, to all possible events:—When, O eternal fountain of intellectual light and truth, I celebrate with humble piety, this matchless and ineffable glory of thy nature, my faculties are swallowed up, and in a manner lost, in so deep and immense a subject.

May

May these thoughts never be erased from my mind ; but impress upon me a more serious and awful veneration of thee, the great original, and everlasting support, of universal life and being. May I be inspired with a spirit of holy admiration and praise. May I be struck with a just sense of my own meanness, and of my being, if compared with thee, less than nothing and vanity. Thoroughly purged from all remains of pride and presumption, may my reason be in my opinion so debased, and in comparison with infinity, so contracted and despicable, that I may readily submit to thy guidance, and be always disposed to receive thy pure and divine illuminations. May my spirit be reduced to that proper order, so modest, calm, and teachable, and open to instruction, that I may maintain a constant, uninterrupted intercourse with thee, with whom is no darkness at all. And that I, O blessed God, to whom thou hast been pleased to communicate a ray from thy supreme intelligence, may attain to a greater resemblance of thee,
let

let me according to my several powers, advantages, and station in life steadily pursue, and endeavour to excel in, all important and useful knowledge. Deliver me more completely from the infatuations of indolence and pride ; from the blind and enslaving power of prejudice and vice. May the improvements of knowledge be delightful to my soul. Let me prefer the pleasures of understanding, which enoble my frame, and gratify my most refined desires, infinitely beyond the unworthy, unsatisfying, fleeting satisfactions of sensuality, and a brutal life. And do thou preside over, and direct all my enquiries in such a manner, as that I may be preserved from every dangerous and fatal error, and led to discern all those truths, which are either necessary, or of great importance, to my happiness.

But, above all, I pray, that the increasing light of my mind may have such a blessed effect upon me, as to produce suitable degrees of inward refinement, strength, and
dignity ;

dignity ; and to render all my virtues more resplendent and amiable. Let me look upon ignorance itself, as the soul's nakedness and shame ; and upon the corruption of my principles of conduct, through wilful ignorance, as its greatest infelicity.—These my humble petitions I am encouraged to offer up unto thee, in comfortable hope of thy gracious acceptance, and condescending favour, O my heavenly Father, who art the former of all souls, to which thou hast an easy access, and canst guide and influence them in various ways, that are consistent with thy wise government of the moral world, and with the free exercise of their natural powers. Amen.

ON THE SAME SUBJECT.

II Desire to continue my acts of devotion, and my earnest supplications to thee for further help, O Lord, who hast searched me

me and known me. Thou knowest my down-sitting, and my up-rising, thou understandest my thought afar off. Thou compassedst my path, and my lying down, and art acquainted with all my ways; and there is not a word in my tongue, but lo! O Lord, thou knowest it altogether. Let these considerations deeply affect my heart, and raise, and preserve in me an habitual regard to thee, and fear to offend thee. Let me never be such a stupid and daring sinner, as to allow myself under thy intimate view and inspection, in the indulgence of impure and extravagant passions; or in any practices, which my reason, and thy holy and immutable law, condemn, as a stain and blemish to my nature. In so awful and majestic a presence, let me be ashamed of all baseness and dishonesty. Let me look upon thy approbation and esteem, as the highest pitch of glory I can attain to; and to secure it, trample under foot the applauses of my fellow-creatures, and all worldly honours. Naked and open, as my thoughts,

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designs,

designs, and works, are to thee, and subject to thy righteous judgement, let purity of thought, circumspection of spirit, and the strictest regularity of conduct, never forsake me. May I be strongly convinced, and live under the constant lively impresson, of these great truths—that no disguises can shelter from thy eye ; that all arts and colourings of hypocrisy are vain ; that the darkness and the light are both alike to thee ; nor is there any shadow of death, where the workers of iniquity can hide themselves.

And, O thou great trier of the hearts of the children of men, let not my spirits be depressed, and sink within me ; let not the strength and steadiness of my resolution, or the ardor of my zeal for the sacred cause of religion, and the honour of thy laws and government, in the least abate ; however I may be suspected, slandered, vilified, and unjustly persecuted, by the craft, pride, and malice of the ungodly. Let me not by a base and cowardly renouncing my faith in thee,

thee, and the testimony of a good conscience, give occasion to the enemies of truth and mercy (with whom worldly power and gain are godliness) to blaspheme and triumph; but despising all their cruelty and terror, and deriving, so far as I am conscious of my own integrity, inward encouragement and comfort, from the contemplation of thy omniscience, may I be steadfast and unmoveable, and always abounding in the work of the Lord.

And, O God, while I nobly assert, and with calmness, firmness, and intrepidity of mind, contend for my own freedom and independency, but on thee alone, let me sincerely abhor, and to the utmost of my power oppose all usurped dominion over the faith and consciences of others. Keep me from being transported by a blind, intemperate zeal, or an imposing, violent spirit to pronounce rash and uncharitable censures upon the final state of any of my brethren; least I incur the heavy guilt of invading thy aw-

ful prerogative, before the tribunal of whose omniscience only, the hearts of men are cognizable, and who alone art able to save, and to destroy—Wherever my lot is cast, and whatever my station and rank of life may be, whether public, or private, social, or solitary; of more enlarged, or contracted influence; may I be equally careful to discharge every part of my duty to thee, my father, who seeest in secret.

But let it be my highest concern, and the principal scope of my ambition, and of all my endeavours, to fix deep in my mind the seeds of universal goodness, and to cultivate and establish pure, benevolent, and godlike dispositions; being steadily persuaded, that no disposition to mercy, no generous purpose formed, though it was not in my power to execute it, none of my most concealed and hidden virtues can escape thy notice, or fail of receiving from thee their due honour, and reward. And because none of us can thoroughly understand our errors,
but

but we are all of us apt to be misled by blind partiality and self deceit, in the judgments, which we form concerning ourselves, do thou, O God, who knowest my frame search me thoroughly. Illuminate what is dark, calm what is tumultuous, and reduce and regulate whatever is disorderly ; if there is any wicked way that is connived at, any latent seed of iniquity in me, discover it to me, and enable me to root it out, and lead me in the way everlasting.

I see, O great and blessed God, with concern and horror, that thy immensity, and all-piercing eye are apt to excite dread and aversion in corrupt and vicious minds. And, being deeply affected, with what I know must be the extremely miserable state of a desolate, fatherless, and ungoverned world of rational creatures, and struck with a strong sense of compassion for these fatally deluded sinners, I pray that they may be reclaimed from this most unnatural depravity—save them, O God, in some way or other,

that is best known to thy infinite wisdom, how terrible soever it may be to their guilty consciences—O save them, that they perish not.

And together with them, I also pray most earnestly for myself, that my reason may never be so totally darkened, and I may never become so insensible of the most important privileges, and consolations of derived and dependent natures, as to wish, that it were even possible to fly from thy vital and efficacious spirit, that animates and diffuses beauty, and order, and tendencies to happiness, throughout the whole of created beings. May I rejoice in the assurance which I have, that thou being every where present, and the first power in the universe, art able to regulate all affairs in all places, and at all times; so that no confusion can possibly happen, to perplex the plan of thy government, and obstruct its main design.

But

But above all, from an ardent zeal for thy glory, and an earnest desire of the happiness of all my fellow-creatures, would I mix the most generous and sublime joy with my praises, when I consider the universe as thy great temple, in every part of which thou wilt for ever reside, to accept graciously the rational and humble homage of all thy sincere worshippers. To thee, from this thy holy, most magnificent, and glorious temple, may adorations, prayers, and thanksgivings, be continually offered; and may all mankind be speedily visited by the day-spring from on high, and brought to join in one solemn form of devotion, with one heart, and one voice, ascribing glory to thee, as the God of nature, and the God and father of Jesus Christ, through him the great and only mediator. Amen, and Amen.

DIVINE WISDOM.

O GOD, who art not only high above all human thought, but infinitely exalted beyond all finite conceptions, I humbly acknowledge, that thou art in all things, and for all the peculiar glories of thy nature, most worthy to be praised. But amongst the divine perfections, which by their united influence, constitute thy consummate excellence, and render thy being of such vast importance and use in the creation, I am bound in a particular manner to celebrate thy infinite wisdom; which is underived, independent, and immutable; and in the degree, in which thou possessest it, in its absolute fulness, in its necessary, unalterable perfection, incapable both of increase and diminution, is thy matchless and sole prerogative. I, therefore, most justly adore thee as the only wise, and, upon this account, the only potentate, and fit to be
 [acknowledged, as the supreme and sole monarch of the world.

And

And in this thy universal rule I have the utmost reason to rejoice, when I consider, that thy immense and unfathomable wisdom directs and guides all thy other glorious attributes, in their great and stupendous operations; so that they all conspire to promote the same end, and can never interrupt or obstruct each other. Even thy unbounded power, O God, which might otherwise fill us with dread and confusion is now become a pleasing object of my contemplations, as I am assured, that it can never be exerted, but in producing what is fittest and best. And, O thou perfect excellence, infinitely lovely and adorable, it is thy goodness as supremely wise; as it is advised, and conducted, and bounded by wisdom, that I esteem a rational ground of my most chearful and exalted praise; and in which alone I desire to confide for the defence of the good, which I enjoy at present, for the supply of my future wants, and the provision of happiness, suited to my whole nature, and to the

the general state and order of the creation, both now, and for ever.

But, O God, though I would always acknowledge with profound humility, that it is impossible for me to form an adequate notion of thy unerring wisdom, into the deep recesses of which nothing but itself can penetrate, yet at the same time, I am under the strongest obligations to render thee my devout thanksgivings for the evidence, which thou hast been pleased to afford me, that thou art really possessor of this unlimited perfection. I bless and adore thee, that thou hast so dignified my frame, and adorned it with such peculiar faculties, as may enable me to discern the harmony, and inviolable connection of thy several attributes; and to discover by that means, with sufficient clearness and certainty that thou *art*, even when with respect to degree and extent of excellence, I must be for ever incapable of knowing *how* or *what*, thou art.

And

And as I am sure, O God, from the operations of my own mind, that there is derived intelligence, and have reason to conclude, from the general order, and correspondence, and gradual ascent towards perfection, observable in all thy other works, that there are many different and more enlarged capacities of reason, dispersed by thy skilful and liberal hands, amongst higher orders of intelligent beings; in thee, who art the giver and dispenser of the most exalted powers of all rational creatures, I, with humble veneration acknowledge, that there is a spring of wisdom, inconceivably beyond the utmost they are capable of acquiring, by a continual progress to eternity. And in thee, the first cause and author of universal being, I adore a fountain of wisdom, equal to the great work of creation; to the producing an unlimited extent of intelligent creatures; and capable of preserving the whole in an uninterrupted order, for ever.

But, O common father of all spiritual natures,

tures, as thou hast been pleased thus far to unvail and manifest thyself to the pure, natural reason of our minds, thou hast also graciously adapted the frame of the visible world in such a manner, as to confirm and strengthen these my inward convictions. In the general constitution of the universe, so far as it is subject to our senses, or falls within the notices and contemplations of the human understanding, I trace the work of thy fingers.

I behold wonders of wisdom comprehended in the minutest, as well as more obviously exposed, in the greater and more magnificent objects, though even there but in faint and rude sketches. The deeper I search, the more thy hand appears, and the more I discern of inimitable and incomprehensible contrivance. In thy marvellous fabric of nature, though composed of infinitely various parts, I see nothing but one regular, consistent scheme. To the glory of thy eternal and unlimited wisdom, I see nothing redundant, nothing short and imperfect, in respect to the
general

general intent and scope of being ; nothing disproportioned to its own particular nature and design.

Nor are there wanting, O God, among the works of nature, particular instances of thy immense wisdom, the most splendid and illustrious, the most engaging and admirable, to employ my sublimest faculties, and afford abundant matter for my everlasting wonder, reverence, and praise. For it is thou, who hast ordained and fixed the sun in the firmament of heaven, so as to dispense his light and heat regularly, and in the most exact proportions, to its dependent planetary worlds. Thou hast marshalled all the stars in the nicest order, and preserved them in their proper places. Thou hast laid the foundations of the earth, that it should not be removed ; till the time cometh for the dissolution of the present system, that thy eternal and inexhaustible wisdom may create new worlds. The whole earth, O Lord, I acknowledge is full of thy riches,
O and

and affords most glorious proofs of thy infinite skill. And I have equal reason to adore thy wonders in the deep, which thou hast so greatly formed, and with such amazing art, as to strike the mind at the first sight of it, with a religious awe and veneration. I praise thee, O supreme ruler of this vast and mighty ocean, who hast measured the waters of it in the hollow of thy hand; that thou hast set a strict bound, which they may not pass over, that they turn not again to cover the earth; that thou hast appointed it to supply vapours and clouds, fountains and rivers, to adorn the earth with verdure and beauty, and for the support and refreshment of all its living inhabitants; that thou hast placed in it creeping things innumerable, both small and great beasts to administer, in various respects, to the convenience and service of thy rational creature, man. And I, above all, praise thee for this most illustrious effect of thy gracious wisdom, that thou hast made the watery regions a means of common society, and

and mutual friendship to all mankind, of the most distant nations of the earth. Thus, O God, am I inspired, and strongly animated, by considering the greatness of thy works, their admirable composition, exquisite beauties, and harmonious and variously conspiring uses, for the making all to center in one common point of universal good, to magnify thee, the great former and disposer of the whole. Mighty art thou, O Lord, in wisdom, and thy thoughts are very deep; thou art wonderful in counsel and excellent in working. Wisdom was co-eternal with thee, and thou didst possess her in the beginning of thy ways, before thy works of old. Thy glory has been from everlasting; and thine be the praise for ever. Amen.

ON THE SAME SUBJECT.

○ Lord, thou hast established the world by thy wisdom, and stretched out the heavens by thy discretion. Thou hast made

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every

every thing perfect in its kind, and beautiful in its season. And as thou hast eminently displayed thy astonishing skill in the make of man, and especially in his internal frame, thou hast also in so exact a manner disposed and adjusted the outward course of things, that by reason of the different relations, orders and dependencies of mankind, and the variety of incidents, and changes which frequently occur in human life, there is full scope given for the trial of every temper, and for all godlike, manly, and social virtues to exert themselves in the utmost dignity and lustre.

To thee, therefore, O God, who alone art fit to govern thy reasonable creatures, and to regulate the affairs of the universe, so as to promote the main end of this thy moral government—to thee, I absolutely refer myself. Do thou be pleased to choose my station of life for me. Let thy will bound all my designs, and regulate all my passions. If thou determinest prosperity to be my portion,

tion, give me a grateful sense of thy distinguishing goodness; and endue me with that temperance of spirit, that generous and enlarged sense of benevolence, that I may, whatever may be my station, be more extensively useful, and a greater blessing to mankind. Let not affluence and plenty make me careless and luxurious, and devoted to pursuits of vanity. Let it not banish from my breast the gentle spirit of humanity to make way for arbitrariness, insolence, and tyranny. Let not any height of wealth or honour make me forget, that I am a man, and that all mankind are brethren, who, through thy infinite wisdom, are ordained to meet together, and both rich and poor, the highest and the lowest, to constitute one great family, of which thou art the common father and lord.

But if, O thou sovereign and all-disposing mind; if in a world, which, in order to produce what is best upon the whole, thou hast made subject to infinite changes, it should be

my lot to be depressed, and to struggle with afflictive scenes, let me still adore thy wisdom; think of thee with reverence and honour; and acknowledge all the ways of thy providence to be equal and right. With a composed and patient resignation, let me say, Thy will be done. Instead of murmuring at the ungrateful and undesirable scene, let me endeavour to improve it, and acquire by means of it greater refinement, firmness, and constancy of mind. When crosses and disappointments befall me, let me not be so ruffled and discomposed, as to be inattentive to the still voice of reason, and incapable of the solid supports and consolations of religion. Let not any of the adverse occurrences of life make me dejected, and desponding. Let me learn from them the vanity of the world, but neglect no part of my duty in it. Let me be quickened in my aspirings after, and preparations for, a happiness that is more exalted and durable; more pure, independent, and divine. Let me be grave and serious under these humbling dispensations of thy providence,

providence, but not morose, peevish, and unfociable. From what I am called to suffer, may I acquire greater softness and tenderness of spirit, towards all that are in distress, and a more warm and lively feeling of their miseries.

Ô God, thou hast been pleased in thy most gracious and adorable wisdom, to plant in us an ardent and unextinguishable desire of happiness, and strong instincts to procure it. And I thank thee, for having so admirably adapted the constitution of our nature, to the chief and ultimate end of thy creation and moral government. But though I am thus taught, and strongly incited by thee, O God of nature, of my reasonable and immortal spirit, to enquire, who will shew us any good, and especially, who will direct me to choose what is fittest and best for me upon the whole; yet as I am utterly unable to determine rightly for myself, as to outward appearances of good, and particular states and circumstances of life, I most earnestly pray, that I may never be allowed to enjoy any thing, that the
world

world is most apt to admire, applaud, and envy, or that I myself may think to be in the highest degree desirable, if it would spoil my temper, or corrupt my integrity. But when thou perceivest, that this would be the effect, O God, lift up the light of thy countenance upon me, to irradiate and purge my mind. Look down in mercy on thy frail and erring creature, and either raise me to juster and wiser sentiments, or disappoint my fondest wishes; and dispose things so in the course of thy providence, that all my endeavours to bring this most dreadful evil upon myself may be entirely defeated. And if adversity be the school in which my virtues are most likely to grow and flourish, I pray for *that* to be my portion. I would be nothing, but what thou wouldest have me to be; *do* every thing thou wouldest have me to do; and *suffer* whatever thou thinkest fit I should suffer. I esteem myself highly honoured by being under thy protection, and having all my affairs over-ruled, ordered, and controuled by thy providence. While I move and act, in

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concurrence with thy unerring wisdom, I am sure that I am safe, and truly wise here, and that as the necessary consequence of it, I shall be honourable and happy for ever—To thee, O God only wise, who art able to keep me from falling, to lead me in the paths of truth and righteousness, and to deliver me finally from the dominion of error and vice, to thee be glory in the churches, through Jesus Christ. Amen.

THE GOODNESS OF GOD.

O Thou eternal and inexhaustible fountain of mercy, whose nature is love, and goodness itself! I desire to raise my mind to the highest pitch of purity and fervour, to stir up all my rational powers, and every ingenuous and grateful affection implanted within me, in order to adore and magnify thee, for this supremely glorious per-

perfection of thy nature, which renders thee infinitely amiable, and the joy of the whole intelligent creation. And while thy absolute eternity, omnipresence, and infinity astonish; thy mere irresistible power is dreadful; and thy strict justice has a severe and discouraging aspect, especially to guilty sinners; I can contemplate thy eternal and all-animating goodness, thy gracious and moderating justice, thy unbounded mercy, and almighty benevolence with delightful wonder, veneration, and love.

Glory be to thee, O Lord, who art always immutably disposed to dispense the wisest and the fittest (which to thy infinite understanding must always be the same as all possible) good to the whole, and to every part of the creation. All the scattered communications of good, that appear in the universe; all the varieties of excellence; all the ample provisions for happiness; all the discoveries of a generous and diffusive benevolence, which are dispersed among the beings
that

that inhabit it, are derived from thee, and are indeed but a faint shadow of that boundless perfection, which thou possessest. And thou hast so fixed the universal frame of nature, that when it is not obstructed, but allowed to fulfil its appointed and regular course, it always tends to good upon the whole. The instinct of inferior creatures to tenderness, and beneficent offices I justly adore as displays of thy goodness, O thou great Creator of the world !

But, O Lord, as thou art good to all, and thy tender mercies are over all thy works, so I am bound in a peculiar manner to praise thee for the singular care, which thou wert please to express for the happiness of thy rational creation ; and, above all, for the wonderful acts of thy loving-kindness and mercy to all the children of men. I adore thee, not as *my* creator and father only, but as the merciful father of all mankind, who hast magnified thy wisdom and goodness in the curious frame and structure of my body, in
respect

respect to which I acknowledge myself to be fearfully and wonderfully made; but much more, in the sublime powers and faculties of my mind, formed after thy divine image; whereby I am rendered capable of the refined and exalted pleasures of religion and virtue; of the pleasures of society, benevolence, and friendship; and capable of knowing, loving, serving, resembling, and for ever enjoying thee, the immutable fountain of life and light, of perfection, glory, and blessedness.

I likewise adore thee as my constant preserver, and unwearied, bountiful benefactor, the God of my life, and the author of all my happiness, to whose unmerited bounty I owe any degree of health, which I enjoy in my body, the free and regular exercise of the inward powers and capacities of my mind, plenty, peace, and liberty, my reputation, influence, and usefulness; and all the necessities, conveniences, and comforts, which thy liberal hand has provided to sweeten human life, render my passage, through this state of discipline,

discipline, and trial, agreeable and easy to me. These clear testimonies of thy goodness thou hast been pleased to afford me in the present state, to support and encourage my mind, while I am waiting for the fuller manifestations of it in the glorious world above.

For, to my unspeakable joy and consolation, all nature proclaims thee, and thou hast been pleased to represent thyself to us, not as a God, surrounded with inaccessible terrors, and breathing nothing but eternal vengeance and destruction to all, who have been so unhappy as to deviate from the law and order of their being into paths of vice and extravagance; but as one to whom judgement is a strange work, averse from thy slated, unchangeable disposition, unless urged to it by necessary maxims of wisdom and goodness; as one in whom fury resideth not, and abundant in mercy; who dost commiserate our errors, art desirous that we should return from our backslidings, and ever ready to extend thy pardoning mercy to thy trait, dege-

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nerate creatures, upon their sincere repentance and reformation. And I desire to raise and refine my praises (that they may in some measure be worthy to be joined to those of angels and archangels, and the innumerable host of heaven) for the unspeakable gift of thy only son, to save thy people from their sins; and that thou art in Christ Jesus, reconciling the world unto thyself, not imputing unto penitent sinners, their trespasses. Who can sufficiently declare thy marvellous works of goodness, and compassion, O God? Who can utter all thy praise?

While I enjoy all these innumerable and unmerited favours, the free gifts of thee, O munificent parent of good, let me not darken and distress my mind, by entertaining any dishonourable and ungrateful suspicions concerning thy infinite goodness. Let me not be insensible of the mercies, by which I am encompassed, enlivened, comforted, and redeemed from sin and misery. Let me not, from my ignorance of the views of providence in particular events, object against the whole administration

ministration of it, nor be so absurdly vain and arrogant, as to pretend to substitute in the room of any of the works which thou, O God, hast wrought, a wiser and more effectual method of communicating the greatest good upon the whole. But may this part of thy divine character, which supplies universal life to the creation, diffuse its warmth, and quickening influences, throughout all mankind; exciting all to the highest refinement of their moral and social powers. Let it, according to its natural tendency, produce, in the virtuous, an increasing, generous ardor and delight in doing good; a reformation of manners, in the degenerate; confidence of mercy in the penitent; and calm resignation and hope, in the afflicted.

And for myself in particular, I most humbly pray, that a deep and efficacious sense of thy stupendous goodness may remain upon my heart, and be a principle of constant and chearful obedience to thy holy laws. May I love thee above all, as a being supremely excellent. Let not my love of thee be a gross

and sensual affection, wholly proceeding from warm and lively spirits, and raptured passions; but pure and intellectual. My understanding being fully enlightened, and established in just and worthy conceptions of thee, let me prefer thee to all other beings, and centre my supreme complacency in thee. And let the foundation of this high esteem be not merely particular instances of favour and mercy conferred upon me, but the essential goodness of thy nature. Let me raise my love of, and delight in thee, into truly generous and disinterested dispositions, by chiefly fixing their ground in thy infinite benevolence; which always inclines thee, O universal parent, to administer impartial justice to all, without respect of persons; to communicate happiness, not to any arbitrarily distinguished, and chosen to be favourites, but in the most equitable and fit proportions, to the universe of thy rational creatures. But above all, O God, grant that I may be transformed into a resemblance of thy mercy. May I endeavour to transcend the character of a merely righteous,
and

and rise above it, to that of a good man, tender hearted, sympathizing, and universally benevolent. May I be a true lover of my country, and the friend of all mankind. May my soul be so enlarged and diffused, as to comprehend, within the scope of its good wishes at least, all beings capable of happiness. May I imitate thee, O father of mercies, and God of all comfort, by relieving the distressed, instructing the ignorant, confirming the doubting and irresolute; and endeavour to remove, in all with whom I converse, needless fears and anxieties, by promoting worthy and amiable apprehensions of thee; that being free from all superstition, they may rejoice in thee as their father, at the same time that they prepare with awful reverence to meet thee, as their omniscient and impartial judge.

O most gracious God, enable me to allay every uneasy ferment, and to subdue every turbulent and injurious passion; that being inspired by thy divine spirit, I may abhor all malevolence and cruelty, all rancour and ma-

lice, all pride and oppression, and all desires of revenge. May I be disposed to love my enemies, do good to those who hate and persecute me, that I may prove myself the genuine child of thee my heavenly father, who doest good even to the evil, and the unthankful; who causest thy sun to rise on the good, and on the bad, and sendest rain on the just, and on the unjust. O God, thou art the father of the rational world, who didst form them all for happiness; and thou didst intend all inferior creatures, who are capable of pleasure and pain, for good upon the whole, adapted to their respective natures: I desire to concur with thee, in doing my utmost to advance this great end of thy creation and providence. Do thou assist me in forming, and make me vigorous and unwearied in executing, the most noble and extensive schemes of public and private usefulness. May I strive to the fullest extent of my power, to make all around me easy and happy. And as thou hast implanted in me natural and unextinguishable sympathies, and soft relentings of heart, at all appearances of evil
and

and misery, may I always cherish this divine disposition; and esteem it my most worthy employment, and my most exalted pleasure to banish, as much as in me lies, vice and all real evil out of the world. Animated by such a spirit as this, may I experience a constant source of dignity, and of refreshing joy and tranquility within. And finding myself raised, and elevated to a nearer resemblance of thee, may I be always prompted to ascend still higher, towards the perfection of my nature; till at last I shall be closely and for ever united to thee, O thou God of love, from whom all happiness flows; and to whom be rendered, by all beings endued with reason, all honour, obedience, and grateful service, both now and for ever. Amen.

*A PRAYER for the Use of a Person deeply affected
with a Sense of the Imperfections of his Character.*

○ My God, how faint are my views of thy infinite perfection and glory! How little do I feel of that adoration and praise, that love and confidence, which are indispensably due unto thee! Though thou hast presented to my view part of the great frame of nature, which is a standing monument, a perpetual remembrancer, of thy creating power, thy marvellous wisdom, and eternal Godhead; though thou hast made me capable of contemplating the wondrous fabric of the heavens, whose august magnificence, immeasurable extent, and beneficial influences on this lower world, afford me at once a lively representation and convincing evidence of thy infinite glory, thy boundless immensity, and diffusive benignity; though thou hast placed me here in an apartment of thy world, where I see thy inexhaustible power and munificence perpetually employed in raising up, support-

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ing, and providing for innumerable families of thy creatures around me; though thou hast given me an organized body, bearing the strongest marks of divine wisdom and kind intention in every part of it; though thou hast placed a noble inhabitant within, whose faculties and dispositions, with a capacity of endless improvement in knowledge and virtue, are the surest proof and truest image here below of thy infinite wisdom and goodness; nay, though thou hast favoured me with a revelation of thy will, containing the clearest and most express discoveries of thy perfections, and of what adoration, praise, and confidence are due to them; yet, alas! all these various and striking manifestations thou hast given me of thyself, make but very feeble and transient impressions upon my heart. The insignificant and transitory pleasures, riches, and honours of this world employ my understanding, strike upon my imagination, and captivate my heart; while thy perfect excellences, thy unbounded goodness, and eternal providence, are either entirely disregarded by me,

me, or thought upon with a stupid coldness and indifference.

O heavenly father ! Give me such clear and affecting views of thy supreme glory and excellence, as shall kindle that flame of love to thee, in my breast, which shall never be extinguished, but burn stronger and stronger every day. Penetrate my heart with such a deep sense of all thy mercies to me, and of thy constant bounty to thy whole creation, as shall stir up all that is within me to bless and praise thy name for ever and ever. Establish my soul in such a firm persuasion of the infinite goodness and wisdom of thy universal and everlasting providence, as shall engage me to throw myself, and all my great interests, upon it, with a boundless confidence.

Thou hast surrounded me here with my fellow-creatures, the children of thy family, and made me capable of exercising kind affections towards them ; of rejoicing with them in their prosperity ; of sympathizing
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with them in their adversity; and of performing kind offices to them in every state: but, alas! how often have I failed in this part of my duty! I am conscious to myself that my friendly affections, at best, are but too weak and limited, frequently interrupted, sometimes overcome, by the workings of the selfish and interested passions. O great Father of all, who art love and dwellest in love, teach me to imitate thy perfect and universal goodness. Enlarge my heart to embrace the whole human kind. Make me feel a perpetual flow of good will to all thy children around me. Check the growth, nay kill the seeds of all malice, envy, and ill will in my bosom. Raise me to that happy state, in which I shall forget myself, and place my chief delight in spreading peace, joy, and happiness, all around me, to the utmost of my power.

O thou righteous Judge of all the earth, who renderest to every one according to his works, when I take a calm and serious review

view of all the motions of my heart and actions of my life, I must acknowledge with deep regret, that I find many things which I cannot approve; nay many things for which I am self-condemned, and which I cannot call to my remembrance, without feeling the peace of my mind sensibly disturbed, and the awful dread of thy displeasure strongly awakened.

Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; forgive all my follies and transgressions, and deliver me from the sad consequences of them, in the present and in a future state. Whatever moral imperfections are still remaining in me, direct me to the knowledge of them, and to the proper means of removing them. Whenever I wander from thee, thou eternal fountain of light and life, shew me my error, though it should be by fatherly correction; let pains or sorrows bring me home, but never leave me to myself. Carry me still forward, O heavenly
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Father, by all the methods of thy providence and grace, in the paths of righteousness, till I become fit to be transplanted into that world, where I shall no more bewail the darkness of my understanding and the wanderings of my heart, but where I shall love thee entirely, rejoice in thee triumphantly, and celebrate thy praises to all eternity. Amen.

A PRAYER FOR THE USE OF A PERSON IN
AFFLICTION.

O SUPREME, but gracious sovereign of all nature, whose tender mercies are over all thy works, without whose notice and permission not a sparrow falleth to the ground; thou Lord of the universe and Father of the children of men, before thee I would now humbly and reverently bow. Thy uncontroulable ways are to be adored. Who can fathom the counsels of thy wisdom?

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dom? Who can understand thy vast, comprehensive designs? Amidst a variety of sorrowful thoughts, under the pressure of affliction, I look up to thee, as to that being, who formest the light and createst darkness, who makest peace and createst evil. To thee, O Lord, “who at thy pleasure
“canst exchange the one for the other,
“canst turn the brightest noon into mid-
“night, and the darkest midnight into noon,
“I would now look up and address myself.”

I am the creature of thy hands; I am at the disposal of thy providence; every thing that I have is dependent upon thy will; all my blessings have flowed from thy free goodness, and the continuance of them is under the direction of thy wisdom and benevolence. Thy mercies are ever ready to be bestowed upon me. In the time of need thou art a very present help; in the hour of affliction thou art a refuge. To thee are known the anxious thoughts of my heart; and with compassion dost thou behold the

anguish of my spirit. I would maintain a hope of thy gracious presence, and of thy never-failing mercy. I adore and praise thy goodness, which hath invited me to fly to thee in all my distresses; and in every thing, by prayer and supplication, to make known my requests.

In *this* time of my affliction I address myself to thee, my Father in heaven, my almighty and merciful Father, who art possessed of every perfection to engage love and encourage confidence. May I find in thee all seasonable and effectual support; and now experience all the consolations, which faith in thy divine perfections, and trust in thy promises, can afford. Teach me to acquiesce in the appointments of thy providence. Teach me to bow with filial resignation to thy will, as always directed by unerring wisdom and paternal goodness. Help me with sincerity, to adopt the language of submission, saying, "It is the Lord, good is his word; righteous are his

judgements; and merciful is his discipline." Instruct me to regard the affliction with which I am now visited, as the chastening of a tender father, intended for my benefit; and may it be so improved as to answer the end for which the children of men are brought into heaviness. May it draw me nearer to thee, and strengthen a devotional temper. May it leave on my heart a serious conviction of the uncertainty of all earthly blessings, moderate my attachments to this world and its best objects, and raise my views above it. May faith, patience, and divine trust be in perfect exercise. May my ardent desires and hopes extend forward to the eternal happiness, to the perfect joys of a better world, even a heavenly one. May I be enabled, while my mind is oppressed with grief, or care, to preserve a spirit of love, gentleness, and meekness to all around me, and even of candour and forgiveness to those, by whom I may, at any time, suffer loss or pain. May my affliction soften and meliorate my heart, and incline me to feel the
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sorrows of others, and sympathize with them in their distress. Number me, O gracious Father of my spirit, among the wise and happy persons, whom while thou chastenest thou teachest out of thy law. Sanctify my affliction, that it may advance my holiness, and virtue, and best happiness; support me under it by those consolations, which are not few or small; and when it shall seem fit to thy wisdom, deliver me out of it. Though salvation may tarry, may I patiently wait for it, persuaded, that light is sown for the righteous, and gladness for the upright in heart. Suffer not, under any length of affliction, my fortitude, patience, and hope to fail. Though my sorrows may be heavy upon me, though my grief may endure still, still may I trust in thee, as my God and my Father.

May no weight of sorrow, no burden of cares, no loss or grief cause me to forget that goodness which hath followed me to this moment, or the blessings with which I

am surrounded, or the consolations which cheer my heart. Precious have been thy thoughts to me : great is the sum of them. It is of thy mercies that I am not consumed. Many are the blessings of my present lot, and of the present moment. Above all may I be sensible of my spiritual blessings, of that hope of eternal life by Christ Jesus, of which I am a partaker. Help me under all my afflictions still to maintain my faith, hope, and joy in thy goodness. Help me to look beyond the days of sorrow, the afflictions of time ; help me to look forward to that state, where all tears shall be wiped away from the eyes and all anxieties shall be banished from the heart. May my soul stretch its wings, in expectation, to that blessed hour, when purified by the afflictions of time, I shall, according to thy infinite mercy in Christ Jesus, rise to the world of perfection and bliss, where all will be well, eternally well, and where I shall triumph in the fulness of joy for ever more. Amen.

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A PRAYER FOR A PERSON IN PROSPERITY,

Or on Occasion of any great Success.

G Racious sovereign of the world, the benevolent disposer of all events, the most high God, who art the possessor of heaven and earth ! All that is in heaven and in earth is thine. The world is thine, and the fulness thereof. With thee is the fountain of life. I adore and worship thee, as the author of every good and perfect gift. All creatures receive from thee their meat in due season : that which thou givest them they gather. Thou openest thy hands, they are filled with good. Thou adornest the flowers of the field. Thou feedest the birds of the air. All *my* ways are directed by thy wisdom. Thou chooshest for me my inheritance ; and from thy inexhaustible fulness, from thy benevolent provisions of suitable and daily blessings, are my wants supplied.

On

On the review of that happiness which surrounds me, of the success and prosperity which is my portion, may my heart overflow with every sentiment of adoration and gratitude. My table is spread with thy gifts: my cup runneth over; and I have a goodly heritage. Not unto me, O Lord, but unto thy name be the praise. I reflect on my various enjoyments, and my heart riseth up unto thee, as the source of all my happiness. I would acknowledge, with a serious conviction of the insufficiency of man for his own happiness, that the race is not always to the swift, nor the battle to the strong, nor bread to the wise, nor riches to men of understanding, nor yet favour to men of skill. I would make my humble, [my thankful boasts in thy supreme providence: in thy government and benevolence would I glory. Thou, O Lord, makest rich. Thou livest up. Riches and honour come from thee. In thy hand it is to make great and to give strength and success.

O thou

O thou first, thou best of beings, from whom all good flows, let my soul, let all that is within me praise and extol thee. When I meditate on the excellencies of thy nature, on the rich and constant communication of good from thee, I am filled with admiration and astonishment. To thy bounty I owe all my blessings. Better than my fears hast thou been unto me, and beyond my hopes hast thou blessed me. The enjoyments of every day and every hour, the success of my undertakings, the large share I have in the accommodations of life, the continuance and increase of my fortune, daily remind me of thy goodness; a goodness great and unmerited. What am I, that thou shouldest thus visit me with thy favour and mercy? What am I, that thou shouldest not only raise me above want, but supply me with an affluence of the things of this life. Not unto my prudence, not to my exertions, not to my claims on thy regard, but to thy name be all the praise.

May

May I receive all my temporal blessings, as instances of thy kindness and beneficence. May I always look upon them as coming from thee, as the gifts of thy free bounty, and derived from thy inexhaustible fulness. May I employ them as talents, which thou entrustest to me to be the means of advancing my spiritual perfection, of glorifying thy name, and of promoting happiness around me. May I enjoy prosperity and success with innocence and moderation. May my alms, together with my prayers, come up as a memorial before thee. May I imitate the goodness and beneficence in which I rejoice, and, to my utmost power, be that friend and benefactor to others, which thou, my heavenly Father, art to me. In the enjoyment of the good things of this life may I hold communion with thee, my God, looking upon them as tokens of thy love, and as pledges of nobler blessings reserved for thy servant in another world. May I serve thee with gladness and joyfulness of heart for the abundance of all things.

To

To all the blessings, to all the success with which thou hast crowned my pursuits, I humbly pray unto thee, the Father of spirits, to add this greater blessing, the possession of a pious, moderate, and sound mind. May purity and virtue heighten all my enjoyments. Preserve me from being elated with pride, or overcome with pleasure. Preserve me from that gross sensuality, that levity of disposition, and that insolence of deportment, which would wound the hearts of others, and disgrace my station. By affability and condescension, temperance and sobriety, by the command of my appetites, and by a steady, religious regard to the great duties of life, may I act in a manner worthy of my success, and adorn my prosperity.

Never, O thou sovereign of all, never may I forget my dependence on thee, or the obedience, which, as much as the meanest below me, I owe to thy laws. Mayest thou ever be a witness to my moderation, humanity, and charity. Guard my heart from a vain
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security and confidence in my present possessions, or in my most flattering prospects. Make me sensible of the instability and uncertainty of all human things. Not in uncertain riches, not in perishing honours, but in thee, the living God, who givest us all things richly to enjoy, may I put my trust and hope. Teach me to expect a change in my circumstances, and to prepare for it. Fortify my mind, by the principles of faith and piety, to meet and support adversity. In the fulness of all things may I rejoice with trembling. Shouldest thou hide thy face, may I bow to thy disposals with humility and submission. While I am exalted, may gratitude warm my breast, and devotion consecrate my felicity. If I should be made low, in patience may I possess my soul. Under all events may I lay up all my treasure, not on earth but in heaven; there may my affections be; thither may my ardent desires aspire. May the hope of immortality improve all my other enjoyments. And by doing good, by being
rich

rich in good works, by a readiness to distribute, and a willingness to communicate, may the prosperity in which I now rejoice, be made a blessing to all around me ; and in due time, may I lay hold on eternal life, and the blessings of earth and time be succeeded and crowned with those of heaven and eternity, according to the riches of thy grace in Christ Jesus. Amen.

A PRAYER FOR ASSISTANCE TO FULFIL THE
DUTIES OF SOCIAL AND DOMESTIC CON-
NECTIONS.

○ Gracious God, the most benevolent of all beings, I bow before thee as the Father of all the families in heaven and earth. Thou hast made of one blood all the nations of the earth. Thou placest the solitary in families. Thy wisdom and goodness have united us together by the various

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ties

ties of life, and thou callest us to fill up our different stations in the world with probity and beneficence of conduct. Thy providence extendeth to all ranks and conditions of men. Thy eye is over us in all circumstances. Thou observest our temper and behaviour in the different relations in which we stand to one another ; and thou wilt render to every man according to his deeds.

May these views of thy universal, righteous government, giving laws to direct us in social and domestic life, and requiring from us, under the awful sanctions of thy final judgement, fidelity and kindness in every relation, always seriously affect my mind and have a daily influence on my behaviour to all around me.

O God, who art love and dwellest in love, above all things, I pray that thy law of love may be written in deep and lasting characters on my heart, and that I may be effectually inclined to keep it. Possessed and animated
by

by the spirit of love, may I act with integrity and benevolence in my station, and discover the true spirit of piety and goodness in all the relations of life. Assist me to preserve a purity of character and kind, amiable manners, not in the world only, but in the house in which I dwell, and towards every one in the family, of which I am a member. May they, who are most constantly with me, have reason to approve the christian temper of meekness, humility, and kindness, showing itself in my words and actions. May I afford to them an instructive example of all that is equitable, affectionate, and obliging. May I avoid all anger, and put on meekness under the greatest injuries and provocations. Though the behaviour of others should be unkind and irritating, may I be able to persevere a mildness of spirit and a gentleness of manners. May neither the heavier afflictions of life, nor the various cares and labours of my particular station, nor the infirmities and follies of those around me, nor the little cross occurrences of the day,—may

none of these things throw me off my guard, or betray me into a language or deportment, unbecoming the disciple of the meek and humble Jesus, or inconsistent with the christian law of love. May I seriously remember, that to thee, the righteous Judge, to thee, the great Father of the family of mankind, I am accountable for my conduct and temper in the station, which thy providence hath assigned me. May I so behave myself towards thy household, that I may be able to give up my account with the humble hope of thy acceptance. Cherishing in my heart a sincere good will and fervent charity to all my fellow creatures, who are thy offspring, may I never be wanting in the discharge of the duties, which belong to my particular relations. In each of those relations* may I be upright, peaceable, and affectionate, as the precepts of thy gospel require and rising circumstances may dictate. May the same mind be in me, which was in Christ

* Here may be added, as the situation of the person may dictate, one or more of these expressions, viz.

“ As Husband or Wife, Parent or Child, Master or Servant.”

Christ Jesus, who came not to be ministered unto, but to minister, and to give his life for our salvation. May I meditate, O God of love and peace, on thy forbearance and benevolence, till I shall be moulded to the resemblance of thy long-suffering and goodness. May I reverence the command of love, which Jesus our divine master taught. May my heart and manners, formed by these principles, adorn the profession of that faith, which worketh by love, and diffuse peace and comfort and joy around me. And by the cultivation and exercise of every good and generous disposition, in the daily duties of domestic life, may I become fit for that happy kingdom, for that holy family above, where love, and peace, and joy will for ever reign. For the expectation of this kingdom, to which thy mercy and promises, in Christ Jesus, have raised us, ardent praises be given unto thee, the Father of us all, through all ages. Amen.

